(Table of Index)

Publishers' Note

Prayer

Samkshipta Ramayana

Eka Sloki Ramayana

The Philosophy of the Ramayana

Features of the Ramayana

Power of ‘Ram Nam’

INTRODUCTION

Rama

Sita

Hanuman

Dasaratha

Ravana

The Ring Episode

Epilogue

BALA KANDAM

Birth of Rama

Rama's Marriage

Fight With Parasurama

AYODHYA KANDAM

The Proposed Yuvaraja

Proposal for Banishment of Rama

Starting to the Forest

Rama Leaves Ayodhya

The Charioteer Sent Back

At Bharadvajashram

Death of Dasaratha

Bharata's Return to Ayodhya

In Search of Rama

The Meeting of the Brothers

Bharata as Regent

Rama’s March

ARANYA KANDAM

Killing of Viradha

Sage Sarabhanga

The Ashram of Agastya

The Panchavati

Surpanakha Disfigured

Khara and Dushana Killed

Maricha

The Illusive Deer

Abduction of Sita

Kabandha

Sabari

KISHKINDHA KANDAM

Pampa Lake

Hanuman

Friendship

Tale of Sugriva

Power of Vali

Sugriva's Challenge

Vali Was Grounded

Vali Accuses Rama

Rama's Reply

Tara

Last Words of Vali

Tara's Lamentation

Sugriva's Repentance

Coronation of Sugriva

Advent of Autumn

Lakshmana Pacified

Sugriva’s Directions

Angada’s Despair

Sampati

Nishakara’s Foretelling

Angada Tests the Strength

SUNDARA KANDAM

Hanuman’s Leap

City of Lanka

Ravana’s Palace

Asoka Forest

Ravana Visits Asokavana

Sita’s Reply

Ravana’s Reply

Rakshasis Try to Persuade Sita

Trijata's Dream

Sita Laments

Hanuman's Message

The Ring

Sita's Message

Hanuman Destroys Asokavana

Fight with Jumbumali

Hanuman Kills Akshaya

Hanuman Before Ravana

Ravana's Reply

Burning of Lanka

Hanuman Leaves Lanka

Hanuman Describes His Exploits

Return to Kishkindha

Message of Hanuman

YUDDHA KANDAM

The March

Ravana's Anxiety

Vibhishana Goes to Rama

Rama Meets Vibhishana

Suka's Message

Story of the Sea

Nala Builds the Bridge

Suka and Sarana

The Illusion

Ravana's Wrath

Rama's Instructions

The Great Fight

Lamentation of Sita

Lamentation of Rama

Dhumrakha's Fight

Prahasta's Fight

Ravana's Fight

Kumbhakarna Roused from Sleep

Kumbhakama's Fight

Atikaya's Fight

Indrajit's Fight

Kumbha's Fight

Indrajit Fights Again

Ravana's Fight

Lamentation of Vibhishana

Mandodari Laments

Vibhishana's Coronation

Hanuman Meets Sita

Sita Meets Rama

Rama Accuses Sita

The Fire Ordeal

Devas Praise Rama

Rama Starts for Ayodhya

The Reception of Rama

Rama's Coronation

UTTARA KANDAM

Agastya and Rama

Birth of Ravana

Feats of Ravana

Victory of Ravana

Ravana's Defeat

Ravana and Rambha

Rama and Sita

The Accusation

Sita’s Exile

Sita’s Speech

Valmiki Gives Sita Protection

Bhrigu’s Curse

Birth of Vali and Sugriva

Ravana and Sanatkumara

The death of a Brahmin Lad

Lavanasura

Birth of Kusa and Lava

The Asvamedha Sacrifice

The Purification

Visit of Kaala

Departure of Rama

THE PUBLISHERS' NOTE

Srimad Ramayana is the very soul of India. The highest ideals of every Indian are enshrined and portrayed in this holy scripture. It is a complete guide to God-realisation, the path to which lies in righteousness.

Sri Swami Sivanandaji Maharaj has, in this invaluable work, given the essence of Srimad Ramayana in a beautiful way. In his characteristic style, he has given the story and the morals in a simple, direct and lucid style.

The lessons of Srimad Ramayana should be engraved on the tablet of everyone's heart. This is the urgent need of the hour. The evils of Kaliyuga need not make you despair. Where there is Ram, where there is Ram Nam, where there is Ramayana, the evils of Kali dare not enter. Build this spiritual fortress in your own heart; you will live in Rama Rajya. You will enjoy illimitable peace and bliss.

Ramayana must be studied today, more than ever, by everyone. The ideals of man are beautifully portrayed in it. Everyone should emulate those ideals and grow into ideal citizens.

May His Message spread! May God bless you all! May all people walk the path of Dharma! May Lord Rama be enshrined in the hearts of every man, woman and child in this holy land and the world at large!

THE DIVINE LIFE SOCIETY

PRAYER

Sri Rama! I seek no wealth. I seek no honour, nor estate, nor earthly reward. Long years of my life, I have spent in various pursuits. I have not read the Vedas nor the Sastras nor the epics of Valmiki or Vyasa. But I have kept faith in Thy Name, in Thy mercy and kind purpose. I have remained a humble instrument in Thy Hands. Grant me this then, my Lord, that for ever more my love for Thy Lotus Feet may deepen a thousandfold and that I may keep my gaze constantly on Thy Lotus Feet and spend my time in doing Thy will and when I cast off this mortal coil, I shall reach Thy abode from where there is no return.

Bhakta Siromani Sri Hanumanji! Worshipful adorations to you—the greatest and the noblest Sevak of Sri Rama, hero in war and peace, statesman, diplomat, engineer who floated the bridge of stone across the ocean to Lanka, commander and leader of the mighty hill tribes of the South who marched under your command with faith and waged the mighty righteous war, with weapons shaped from trees and stones, achieving undying glory for the Kapi Dhvaja that has since flown aloft on the horizon of India, and proclaiming Sri Rama the greatest emperor of the happiest empire, the world has ever seen. None greater than you Hanumanji, in deeds of valour and devotion to the Lord, has been born on this earth. The tale of your valour and devotion will ever inspire the youth of India to acts of service and sacrifice. Prostrations to you.

Sri Sita Mata! Revered and most loved Mother of India, thou art the embodiment of womanly grace, virtue, chastity and endurance. Women of India worship you as the Goddess Lakshmi and their hearts are filled with reverence and love for your high piety, righteous suffering, chastity, endurance and devotion to the Lord. Mother dear, guide us with kindly light on the way to the abode of my Lord!

OM SANKSHIPTA RAMAYANA

Thars

Dasarathanandana Ram Ram
Dasamukhamardana Ram Ram
Pasupatiranjana Ram Ram
Papavimochana Ram Ram

Salutations to Ram Ram
Adorations to Ram Ram
Prostrations to Ram Ram
Obeisance to Ram Ram

Saketapuri Bhushana, Ram Ram
Ornament of Saketapuri, Ram Ram
King of Ayodhya, Ram Ram
Refuge of Vibhishana, Ram Ram

Slayer of Ravana, Ram Ram
Bhadrachalavasa, Ram Ram
Tulasi Das' Saviour, Ram Ram
Ram Das' Redeemer, Ram Ram

Brother of Lakshmana (Bharata), Ram Ram
Consort of Janaki, Ram Ram

Son-in-law of (King) Janaka, Ram Ram
Friend of Guha (King of Nishadas), Ram Ram

Son of Dasaratha (Kausalya), Ram Ram
Disciple of Vasishtha (and Visvamitra), Ram Ram
O Bhaktavatsala (Patitapavana), Ram Ram
Jatayu's protector, Ram Ram

Father of Lava, Kusa, Ram Ram
Sugriva's friend, Ram Ram
Hanuman's Master, Ram Ram
Lord of the three worlds, Ram Ram

Valmiki's Hero, Ram Ram
Avatara of Vishnu, Ram Ram
Visvanath Mandir's Ram Ram
Sivananda's Lord, Ram Ram.

EKA SLOKI RAMAYANA

BALA KANDAM

Rama Rama Jaya Raja Ram

Rama Rama Jaya Sita Ram

Sri Rama was born	Jaya Jaya Ram
To destroy Ravana	Sita Ram
Rama Killed	Jaya Jaya Ram
Tataka, Subahu	Sita Ram
He delivered Ahalya	Jaya Jaya Ram
And married Sita	Sita Ram

AYODHYA KANDAM

Kaikeyi devi	Jaya Jaya Ram
Got boons from Dasaratha	Sita Ram

ARANYA KANDAM

Rama went	Jaya Jaya Ram
To Dandaka forest	Sita Ram
Ravana came now	Jaya Jaya Ram
And took away Sita	Sita Ram

KISHKINDHA KANDAM

Rama Killed Vali	Jaya Jaya Ram
And enthroned Sugriva	Sita Ram

SUNDARA KANDAM

Hanuman crossed the sea Jaya Jaya Ram
And gave the ring to Sita Sita Ram
He burnt Lanka Jaya Jaya Ram
And gave Rama Chudamani Sita Ram

YUDDHA KANDAM

Rama killed Jaya Jaya Ram
Kumbhakarna, Ravana Sita Ram
Lakshmana killed Jaya Jaya Ram
The mighty Meghanada Sita Ram
Rama installed Jaya Jaya Ram
Vibhishana on the throne Sita Ram
Then all came back Jaya Jaya Ram
To Ayodhya city Sita Ram
Vasishtha installed Jaya Jaya Ram
Rama on the throne Sita Ram
He who reads Jaya Jaya Ram
Eka Sloki Ramayana Sita Ram
Will attain soon wealth Jaya Jaya Ram
Bhakti, Mukti Sita Ram

Rama Rama Jaya Raja Ram
Rama Rama Jaya Sita Ram.

THE PHILOSOPHY OF THE RAMAYANA

Philosophy is the science which deals with the facts and principles of the Ultimate Reality and of human nature and conduct and analysed from such an angle, the Ramayana, be it Valmiki, Kambar, Tulasidas or Adhyatma, is pregnant with the highest philosophy that mankind can ever conceive of. It is conceded that man is the perfect being under God's creation, but this accident of birth in the human species is not the end of the highest perfection. It only means that man has the power of expressing the innate divinity more than any other animal and with this special power in man he is even defined as God involved.

The chief and fundamental factors that go to make up the high standard of perfection in man are his moral and ethical sides. Unless one possesses an unquestionable character in respect of morality and conduct, he will never attain greatness or true perfection. There are established codes of morality and ethics in the Hindu Sastras which are based on the teachings of the Vedas, the immortal scriptures of the Hindu religion. The Vedas are so ancient and the teachings thereof are so subtle and abstract, enshrined in a very terse language that they are very difficult of being grasped and assimilated by the ordinary man of the world. Nevertheless the quintessence of the Vedas has to be mastered by the common man to have a thorough knowledge of the highest Truth and to make matters easy, our ancient sages have reduced the Vedic ideals into simple and understandable compositions commonly known as the Puranas and Itihasas. These later productions—the Puranas and Itihasas—are in the form of stories and narratives with a historic touch behind them which not only impress the reader

but also expound the philosophical truths in such a lucid style that a sincere spiritual aspirant will get a spontaneous urge from within to live the ideals in his own life. Such is the power behind these ancient works, the Puranas and Itihasas, that they are commonly known as ‘Suhrid Samhitas’ meaning the friendly collection of philosophical scriptures.

Of these collections, the Ramayana—particularly, the Valmiki Ramayana,—wields a very great influence over mankind, particularly the Hindu community, because of its sublime teachings and philosophical content. To understand the real philosophy of the Ramayana, one has to concentrate more and more on the character and conduct of the personalities who play their role in different contexts of their life.

For the purpose of bringing out the full philosophy of the Ramayana, therefore, one has to closely follow the part played by the figures enumerated below:

(1) King Dasaratha (2) Manthara—the maidservant of Kaikeyi (3) Kaikeyi—the youngest of King Dasaratha’s consorts (4) Ravana—the demon king of Lanka (5) Hanuman—minister of the monkey chief, Sugriva (6) Sita—the beloved wife of Sri Rama, the prince of Ayodhya (7) Lakshmana—brother of Sri Rama (8) Sri Rama—the hero of the great epic.

On the eve of the coronation of Sri Rama as the Crown Prince of Ayodhya the whole scheme was shelved behind though the pressure brought on Dasaratha by his wife Kaikeyi under the instigation of her maidservant Manthara and the king's submission to the dictates of his wife whereby Prince Rama was exiled to the forest where he was to spend a period of fourteen years.

(i) In this context King Dasaratha is to be compared to the ordinary man of the world placed in an atmosphere of pleasure and plenty, falling a victim to the promptings of his vicious mind (Manthara) infatuated by sense-objects (Kaikeyi).

(ii) The ten headed Rakshasa, Ravana, in the absence of Sri Rama and Lakshmana steals away Sita from their forest dwelling. Here Ravana with his ten heads is to be compared with the ten sense-organs—five organs of knowledge and five organs of action. Stealing away of Sita is to be compared to the loss of reasoning power of the worldly minded deluded by Maya. The golden deer Maricha is Maya which deluded both Lakshmana and Rama and they lost their power of discrimination (Sita).

(iii) Hanuman, the intellectual giant and a strong celibate, is an invincible power which indicates that if one has to achieve success in all his undertakings one has to cultivate truth, simplicity, purity,

selfless service, devotion to duty and establish himself in absolute Brahmacharya. Sri Rama and Lakshmana developed these qualities and they were able to redeem Sita from the demon Ravana, meaning, they got back their reasoning power by Brahmacharya and Tapas.

(iv) In worldly life whatever might be the spiritual progress one has achieved, he will never attain Moksha unless he is detached from all worldly ties. This aspect is fully depicted in the ascetic march of Sri Rama, Lakshmana and Sita to the forest in obedience to the wishes of Kaikeyi. The path which led the regal party to the forest was so narrow that it was not possible for them to have a safe passage.

Hence they had to follow one after the other; so much so, Sri Rama was in front, Sita in the middle and Lakshmana at the back. Everyone knows pretty well the brotherly affection that Lakshmana had towards his brother and it is even said that he could not exist even for a second without seeing Rama. While on their march, because of Sita's presence in the middle, Lakshmana could not see his brother properly and at frequent intervals he used to request his sister-in-law to make room for him to see Rama. In this context, Sri Rama is to be compared to Paramatman (in fact Rama was the incarnation of the Supreme Being) and Lakshmana the individual soul, Jivatman. Jivatman constantly endeavours to attain oneness with the Paramatman but Maya (Sita) stands in the way, but with an intense yearning it is possible to get rid of Maya and attain the goal of merging oneself in the

Paramatman. The possibility of attaining Godhood by the aspirant through strong devotion to the Supreme Being is also stated in the Bhagavad Gita.

'Daivihyesha Gunamayi Mama Maya Duratyaya,—Mameva Ye prapadyante Mayam Etam Taranti Te'. Through one-pointed devotion to God one can get over the influence of Maya.

A study of the Ramayana in the light of the philosophical truth explained above, will be useful as a guide to the true aspirants in treading the path of spirituality leading to complete emancipation from the cycle of birth and death.

Glory to Sri Rama, Glory to the Ramayana and glory to Sri Valmiki, the accredited author of the great epic for his masterful production echoing the immortal teachings of Vedic philosophy.

FEATURES OF THE RAMAYANA

The Ramayana of Valmiki is a didactic poem which has the avowed purpose of glorifying Dharma and inculcating the truths which open up for man the way to supreme perfection. It is one of the two great epics of India. It represents the true Hindu spirit of unconditional adherence to the law of righteousness and the performance of one's prescribed duty. To assert the greatness of a life of activity based on the righteousness underlying the law of the Divine Being is one of the main aims of the Ramayana. The life of the 'ideal man' described in the Ramayana is an incentive to all men to strive to become embodiments of Dharma. Dharma is the soul of life and a life bereft of Dharma is not worth its name. Sri Rama, the incarnation of God, represents in himself the ideal son, the ideal brother, the ideal husband, the ideal king and the emblem of Divinity on earth. Man is expected to root his virtue in the Divine. Virtue is necessarily grounded in a consciousness of the principle of Divinity; else, it would become a mechanical routine of external acts. The Ramayana sounds the eternal spirit of Bharatavarsha, the spirit of heroically facing the realities of existence, without fighting shy of them, and at the same time blending action with devotion and loyalty to law. Law is eternal, for it is the expression of the system of the universe governed by God. To follow this law is the duty of man. The Ramayana teaches man, by way of examples, how he can fulfil the demands of law.

The beauty of the Ramayana is really beyond human description, for it is a revelation to a Rishi—not merely an intellectual production of a scholar—whose meaning is 'integral', and no one-sided

consideration of it can do full justice to it. The entire extent of the life of an Arya is delineated in the Ramayana. Social life and spiritual life are wonderfully harmonised in it. Love and heroism, Ahimsa and Kshatriyadharma are brought together in it. Bhakti and Yoga, Karma and Jnana are fused into one. Sri Rama is the crowning feature of the Ramayana, whose very name is exalted to the status of a supreme purifier of the mind of man. Rama-Nama is a panacea for all diseases, and is as invincible and irresistible as the Rama-Bana.

Life in its entirety, individual, social and divine, is depicted by the poet-seer Valmiki. He commences his poem with a description of the ideal individual. He then gives the description, in his poem, of the ideal society, of ideal administration of country, and the ultimate ideal of life, the attainment of God. What a grand work! Valmiki's epic gives a concrete picture of the mysterious link that connects man and the world with God, the Creator. Social life is emphasised, for man is a member of society, and without society's good, his good cannot be achieved. And without God's grace no individual and no society can progress. The supreme value of the universe is in its being a field of experience for its contents are necessary for the evolution towards the Eternal Being. The reality of the universe is God. All attempts and endeavours based on Adharma, on selfishness and individual independence, are doomed to failure at the iron hands of the Divine Law. The Ramayana most excellently portrays the victory of Dharma and the final defeat of Adharma. Rama and Ravana respectively stand for these two forces of the universe.

Sri Rama's Government is a specimen of ideal administration. It is in fact an earthly representation of the divine government of the universe under the supreme Sovereign, the Almighty. To bestow due attention on Dharma, Artha, Kama and Moksha, on the individual, the society, the nation and their relation to the universe as a whole, is the duty of an ideal monarch. Sri Rama exemplifies in himself, such a ruler, the symbol of God on earth, justifying the great dictum: "Navishnuh Prithivipatin"— There is an element of the Divine in a ruler of men. Sri Rama carries this truth to its consummation and makes his rule eternally sound in the quarters of the world as the famous 'Ramarajya', the joy of the spirit of man.

One of the striking characteristics of the Hindu scriptures is their expert handling of the problems of life in consonance with the Transcendent Being, which is the final Goal of life. Right from the Vedas and the Upanishads, down to the Epics and the Puranas, this important element features the catholicity that is in all the scriptures of the Hindus. Life is not as some people would hold, a mere delirium of spirit, a disease and an error, but an opportunity presented for the moulding and training of the self for Eternity. To live in the immediate present, with the strength of the past and a vision of the future, basing one's actions on the ancient system of the fulfilment of duty, with the transforming touch of the glorious ideal of Self-realisation, towards which all beings are consciously or unconsciously moving, is the burden of the immortal song of the Ramayana. God is both transcendent and immanent. To love Him as transcendent alone would be an error, for the universe is His immanent aspect, it is He Himself in Self-revelation, and we are duty-bound to consider the universe as our own Self, as the omnipresent Godhead. Nor are we to make the mistake of

disregarding the transcendent and dropping into a pantheistic view of considering the visible universe alone as a complete manifestation of Reality. The Ramayana pays due respect to the physical, the vital, the mental, the moral and the spiritual values of life, and teaches a gospel of the integration of these in the Divine Harmony of the Supreme Being. The Ramayana, with the Manusmriti and the Mahabharata, forms the standard delineation of the codes of the eternal Dharma, the Srutis. There is no doubt that the inhabitants of India, when they follow and preach the spirit of these scriptures, will pave the way not only to a ‘Greater India’, but to a ‘Greater World’, which should reflect the beauty of Heaven, the glory of creation and the greatness of God.

POWER OF 'RAM NAM'

'Ram Nam' is a blessing which millions of Hindus have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace and the key to the gate of Immortality. The Ramarahasyopanishad says that the letters 'Ra' and 'Ma' are the essence of the two most important Mantras, viz., Ashtakshara and Panchakshara, which, when the letters 'Ra' and 'Ma' are removed from them, respectively, not only lose their primary meaning but give the opposite meaning. When Ram Nam is chanted, a significant change takes place in the entire organism of the person chanting it. There is a twofold effect product by the utterance of the Divine Name.

The Mantra Sakti or the power generated by the juxtaposition of the letters of the Mantra and by the utterance of the same, the whole nervous system of the chanter of the Mantra is set in vibration—a vibration which brings about rhythm, harmony and equilibrium in it. When the nervous system is in such a harmonized state, the breath, too flows rhythmically and the mind rests in a state of tranquillity. It is in this peaceful state of the mind that the divine Consciousness is reflected and the supernal joy of the Eternal is experienced.

The idea of the Divine Being generated in the mind at the time of the repetition of the Name, gives a direct fillip to the mind in its attempt to unite itself with the Divine Being. The nervous system is in

a state of perfect harmony when the vibration produced by the chanting of the Divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the destructive forces in the human system and render it pure and make it fit for the experience of Sattva, the highly transparent medium through which the Immortal Being is reflected.

Ram Nam like the Ashtakshara or the Dvadasakshara Mantras, is a powerful aid in destroying the animal passions in man. Passions are agitative forces, and Ram Nam is a tranquil force. When one adheres to Ram Nam with exclusive and genuine devotion, it becomes the destroyer of all pains. But one's faith must not be divided between two or more Mantras. One should stick to 'Ram Nam' with full confidence in it. The more the faith and concentration, the quicker does the Lord's Name destroy the evils in man. The votary of Rama prays:

"Apadam-apahartaram dataram sarva sampadam; Lokabhiramam Sri Ramam bhuyo bhuyo namamyaham—I prostrate myself, again and again, before Sri Rama, the Saviour from all calamities, the Giver of all prosperity, the Delight of the world." Such is the glory of Ram Nam. It bestows on one the beatitude of Absolute Independence or Kaivalya. But Ram Nam should not be used for the sake of obtaining worldly ends. Ram Nam is the saviour of man from the afflictions of mortality itself. It raises man from all penury and exalts him to the status of an undaunted sovereign over himself. Why do you use a gun to destroy a mosquito? Ram Nam can cure the disease of Samsara itself; what to speak of lesser wants and turmoils. Therefore, use Ram Nam as a Moksha

Mantra and not as a servant to fetch you the glittering glass-pieces shining in the form of the objects of the world. Ram Nam is the guardian in your body, protecting you at all times against all attacks, preserving your purity and virtue, and warding off the inimical urges of desire, passion and anger.

The repetition of the Mantra should be done with Bhava or deep feeling. A tremendous effect is produced when repetition of the name is attended with a consciousness of the relation of the chanter to the deity of the Name. This, however, does not mean that a mechanical repetition of the Mantra without feeling is absolutely devoid of all beneficial results. The Name is potent enough to cause a change in the psychological and the physical being of man even when it is mechanically repeated. Ram Nam is a Mantra, and a Mantra is formed by significant letters, which by the very fact of their being uttered, produce a result, even if this result may not be directly connected with the consciousness of the chanter of the Mantra. There is a very peculiar process of physical and psychical transformation taking place at the time when the Mantra is repeated. Unconscious and mechanical repetition produces no direct psychical change, but causes biological change through the nervous system which is immediately influenced by the vibrations set up by the chanting of the Mantra, and these biological changes indirectly, bring about psychological changes; for these two natures in man are related to each other as effect and cause, respectively and the effects are so intimately related to their causes that any change in the effects will be felt by the causes, and vice versa.

The devotee should not test the Lord by the chanting of His Name. For example, one should not use the Name as an excuse for the deliberate perpetration of evil acts. The Name can overcome the effects of even such acts, but the implications of such acts would be that the devotee who uses the Name thus has not genuine aspiration and devotion to the Lord, and his mind is still being attracted to things other than those that pertain to the Lord and to His Way. Hence the condition for chanting the Divine Name is well laid out.

"Trinadapi sunichena tarorapi sahishnuna, Amanina manadena kirtaniyah sada harih—He who is humbler than a blade of grass, more tolerant than a tree, who does not crave for respect, but respects others, is the one fit to repeat the Name of Hari."

God helps those who help themselves. The best possible effort that one is capable of exercising under the intellectual circumstances provided by God should be put forth, and only beyond this effort, should one seek the grace of God. Idleness is not self-surrender. Surrender of the self to God becomes complete only when the individual consciousness is flooded over the love for the Divine. God’s grace descends when the efforts exercised are found to be inadequate for the realisation of God.

Ram Nam has a transforming effect not only on the psycholgical but also the biological personality. Even physical ailments can be overcome by the chanting of the Divine Name. Ram Nam is unfailing in its action, infallible in its operation. Ram Nam, properly understood, is the same as Omkara, the symbol of the Absolute, and Rama to the true devotee is the Absolute itself. Sri Rama is all-pervading; He is in the heart of all beings as the Antaryamin. What a power and glory should His Name possess! Even ordinary names of things of the world have the power of stimulating a corresponding mode of consciousness in man. How much more powerful should the Name of God be!

Saint Tulasidas says: The name is even superior to the Lord, because the Nirguna and Saguna aspects of Brahman are tasted and realised by the power of the Name. Rama delivered a single woman, Ahalya, while His Name has purified crores of wicked people. Rama gave salvation to two of his faithful servants, Jatayu and Sabari, but His Name has been the saviour of countless wicked persons. Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed are even the Chandalas who repeat the Name of Rama day and night. What is the use of high birth to one who does not repeat Ram Nam!

What a mighty power is latent in Ram Nam! Only those who are endowed with devotion know it. The scientists now declare that sound vibrations have such a tremendous force that they can direct this power to silk fabrics and clean them of all dirt more thoroughly than a washerman can.

The moment you utter the word Rama, the form of the Lord is aroused in your consciousness. So the advanced devotees say that the Divine Name is the exclusive support of those afflicted by the tribulations of Samsara.

The Valmiki Ramayana is the standard history of Sri Ram:

"Vedavedye pare punsi jate Dasarathatmaje; vedah prachetasadasit sakshadramayanatmana.—Verily, a Veda by itself was revealed by Maharshi Valmiki, in the form of Ramayana when the Supreme Being, to be known through the Vedas, manifested Himself as the son of Dasaratha." The Ramayana of Valmiki is a majestic epic, expounding Dharma by way of depicting the great heroic life of the ideal person, Sri Rama. The greatness of the Valmiki Ramayana cannot be adequately described. It is a huge didactic poem which has its main aim in constraining people to follow the path of righteousness, and towards this end, it employs the popular technique of appealing to the hearts of people by narrating in a homely style, the story of a life devoted to Dharma. The picturesque life of Sri Rama described by Valmiki is a grand glorification of the greatness of Sri Rama. Hence the Ramayana is in a way an expanded form of the Name and glory of Sri Rama.

The hearing or the study of the Ramayana is a contemplation on the various divine qualities of Sri Rama, which purifies the mind of man and renders it spiritual.

May Sri Ramachandra bless all with spiritual illumination, prosperity and Kaivalya Moksha!

INTRODUCTION

RAMA

In the history of the nations of the world, there has been no sovereign, so noble, majestic, kind and illustrious like Rama. Apart from the attributes that he possessed, it was Rama who conquered with the consent of the people, entire South India and conquered Ceylon, defeating the mighty King Ravana and annexed Burma, Siam, Java, Sumatra and the Bali Islands. At all these places, he appointed Viceroys and he became the King Emperor of greater and united India. Rama gave us the gift of the Rich Soil whereon we live. Five hundred years later, Krishna gave us the philosophy of life. Rama was the ideal king emperor of India like whom none has since appeared (except after several years in a lesser degree, Asoka, who was perhaps the last Emperor of greater and united India). The people of India have not seen such happy days as they enjoyed in the time of Rama. This fact alone entitles Rama to the unstinted allegiance and gratitude of every son of the Mother Land. Glory to Sri Rama.

SITA

The queen, Mother Sita, is undoubtedly the ideal queen and the mother of the Indian people. She was the first and only Queen Empress of the greater and united India of the time of Rama. No son of the soil can afford to forget the deep debt of gratitude that he owes to the first and the only Queen Empress—the Great Mother of the motherland.

Sita is superior to Arundhati and Rohini in every respect. Her fortitude is unparalleled. She is more forbearing than the earth. She can stand everything. She is more beautiful than beauty itself, the splendour of all splendours. She was highly devoted to her husband. Through the fire of her chastity, she passed successfully through the fire ordeal.

HANUMAN

Sri Hanuman is the eldest son of Keshari and is quick like the wind. It is impossible to describe his valour and beauty. He can assume any form at his will.

Anjana, known also as Punjikasthala, was the wife of the Kapi chief, Keshari. She was the daughter of Kunjara. Spotless Anjana was reputed for her beauty in the three worlds. There was none like her on the earth. On account of a curse, she was born as a vanara woman. She could assume any form at her will. She was endowed with heavenly virtues.

Once Anjana was strolling about over the green hills. The wind god gently wafted her garment. Her body was exposed. He was charmed by her beauty. He embraced her in love. Anjana was frightened by this. She asked. "Who is molesting me like this?"

The wind god replied, "Do not be afraid. O Anjana. I am not doing you any harm. I and entering your body in thought. You will bear in your womb a strong and intelligent boy. He will possess the power of moving like me."

Anjana was very much delighted at these words of the wind god. She delivered Hanuman in a cave. As soon as he was born, he saw the sun rising in the sky. He sprang up three hundred Yojanas, and yet he was not affected by the heat of the sun. Indra became angry and hurled his thunder at Hanuman. As he was struck by it, he fell down on a rock. His left jaw was broken. Since then he was named Hanuman.

When the wind god saw that Hanuman was struck by Indra, he ceased to blow. The people of the three worlds became frightened by this. The gods tried to please the wind god. Brahma said, "Your son Hanuman will not be destroyed by arms, on account of my blessing." Indra was struck with astonishment when he saw that Hanuman survived, even though he was struck by thunder. He blessed Hanuman and said, "The son of the wind god will die only at his will, on account of my blessing."

Hanumanji is undoubtedly the greatest military genius that the world has ever produced. He raised a huge army counting over 30 lakhs of soldiers and espousing the cause of Rama, led his vast armies with no military equipment, except what was turned out from stumps and boughs of trees and stones, to fight the great battle with the mighty King of Ceylon. This intrepid warrior was the greatest military engineer and it was he who constructed the miraculous bridge with stones, across the sea, over to Ceylon. Neela assisted Hanuman. He crushed the King of Ceylon by the sheer force of his unrivalled military genius and devotion to duty. He was the greatest physical culturist, accomplished in the art and practice of first aid, nursing and ambulance. Out of the millions that were slain on the battle field, with his rare knowledge of elementary surgery, first aid and medicine, he saved a very large number of them and brought them back to life.

A real son of the soil and with brown skin, but highly developed intellect, a man accomplished in military strategy as none else has been, a bachelor in life and with moral principles of the highest order, a statesman and a diplomat and yet possessing a noble and stout heart overflowing with kindness and taking pride in calling himself the humblest Sevaka of the King Emperor—such a personality has never since been born on this earth. Hanumanji is the saviour of India. Hanumanji was as civilised and cultured a man as any in the Court of Rama and the legendary tail stands only for the unending train of armies that he commanded. Such a personality has attained the mark of Divinity and has become the guiding and Guardian Angel in military camps, as well as in physical culture schools and in schools of Bhakti. Wherever there is enterprise, right effort, devotion to duty and singleness of purpose, there abides the spirit of Hanumanji.

DASARATHA

Dasaratha literally means one who has restrained or controlled his ten organs or one who has the ten organs under control. It is the Jiva proper and so we find Dasaratha being addressed as Jiva in Ramayana. This Dasaratha or Jiva is always very anxious to get out of this ocean of Samsara. But for Dasaratha (Jiva personified), it was in no case possible to do so, unless he realised Brahman or the Self who is no other than Rama. The Jiva has to become one with the Self and as such Dasaratha, the Jiva, had to do proper Sadhana or penance for putting under full restraint all his ten Indriyas or organs, to make it one with the Self. Dasaratha ruled over this body, the city of ten organs or gates for full 1100 years. It is only after controlling the organs and becoming one with the Self, that Dasaratha, the Jiva, is in a position to get the Divine vision—Divya Chakshu or Jnana, the eternal light or illumination in the form of Payasa, Sringi Rishi being the Higher Manas or the Intellect proper (personified), the guide or the Acharya thereof.

RAVANA

Ravana was well versed in the Vedas and Vedanta. He was a great Yogi. He was chief amongst the performers of the Agnihotra sacrifice and other rites. He was a great hero whom even the gods could not conquer. He granted more than what was asked of him. He supported his dependants and friends liberally. He contributed to the prosperity of his friends and to the destruction of his enemies.

Ravana was not a monster. He was a great and mighty king. He ruled his country Lanka with masterfulness and skill. He was an autocrat.

THE RING EPISODE

According to Goswami Tulasidas, Hanuman saw Sita exclaiming to herself, "Heaven is unkind, my troubles cannot come to an end without fire. Trijata said there is no fire to be had at night. She too has gone away. I see the heaven all bright with sparks but not one of them, not a single star drops to this earth. The moon is all ablaze but no fire comes from it, as if all these knew, what a poor wretch I am. Ye, Asoka trees, would you not hear my prayers and answer to your name and rid me of my pain. You are shining with your flame coloured opening buds, please supply me with fire to consume my body." This, Hanuman saw with his own eyes and to him also, a single moment seemed to be a Yuga and after thinking to himself, he threw down the signet ring, as though a spark had fallen from the Asoka tree. Sita stared up with joy and clasped it in her hand.

A fine clue and an explanation to this "ring problem" has been discovered in the Ramayana Reliefs, from Prambanan in Java.

Ravana in his magic aircraft carried off Sita. Ravana, with his ten heads and twenty hands was holding Sita. The bird Jatayu fought with Ravana and received a death wound from Ravana. Sita made haste to give to Jatayu, the bird, her ring to be handed over to Rama. Jatayu handed over to Sri Rama the ring on his arrival.

EPILOGUE

In the epic of Ramayana there is much exaggeration and over-statement of facts, which are necessary for the education and edification of the devout masses. The epic was not composed with a view to create history or record facts, but a rationalist student may find in the epic, ample testimony of facts which enhance and redound to the glory of the divine personalities. Before the exile of Rama, the limit of the Empire of India was up to the Vindhya Mountains. Rama with the assistance of the native tribes of South India, conquered South India and proceeded to Ceylon and defeated and killed the mighty King Ravana with the assistance of Sri Hanumanji, who came to the rescue of Sri Rama, with his vast and mighty army of native soldiers, who were not mercenaries but who willingly offered their services as soldiers to fight in the righteous war. It was thus that Ceylon was conquered and subsequently Sumatra, Java and the Bali Islands, as also Burma and Siam. Sri Rama was thus the first great King, Emperor of greater and united India, and the like of whom has never since appeared on the surface of this earth.

The epic war was not waged merely for the rescue of Sri Janaki Devi. The wicked, invincible Ravana could not be killed by any other person than Sri Rama. Rama alone could slay him.

In the history of the world, there are no two such sublime personages as King Rama and his Queen Sita. Rama is considered to be the ideal king and the ideal husband. The benevolent and democratic rule of the nation which was happy under his rule has never been seen since then.

The holy stream of the Ramayana rises from Mount Valmiki and joins the ocean Rama. May she, like Ganga, purify the three worlds!

CONTENTS

Publishers' Note	5
Prayer	6
Samkshipta Ramayana	8
Eka Sloki Ramayana	10
The Philosophy of the Ramayana	12
Features of the Ramayana	17
Power of ‘Ram Nam’	21
INTRODUCTION	
rama	27
Sita	27
Hanuman	28
Dasaratha	30
Ravana	31
The Ring Episode	31
Epilogue	32
BALA KANDAM	
Birth of Rama	43
Rama’s Marriage	44
Fight With Parasurama	47

AYODHYA KANDAM	
The Proposed Yuvaraja	48
Proposal for Banishment of Rama	49
Starting to the Forest	52
Rama Leaves Ayodhya	61
The Charioteer Sent Back	62
At Bharadvajashram	63
Death of Dasaratha	64
Bharata's Return to Ayodhya	65
In Search of Rama	68
The Meeting of the Brothers	69
Bharata as Regent	74
Rama's March	75
ARANYA KANDAM	
Killing of Viradha	77
Sage Sarabhanga	78
The Ashram of Agastya	81
The Panchavati	84
Surpanakha Disfigured	84
Khara and Dushana Killed	87

Maricha	90
The Illusive Deer	93
Abduction of Sita	98
Kabandha	101
Sabari	103
KISHKINDHA KANDAM	
Pampa Lake	105
Hanuman	106
Friendship	109
Tale of Sugriva	111
Power of Vali	114
Sugriva's Challenge	116
Vali Was Killed	118
Vali Accuses Rama	118
Rama's Reply	119
Tara	122
Last Words of Vali	123
Tara's Lamentation	123
Sugriva's Repentance	124
Coronation of Sugriva	125
Advent of Autumn	126

Lakshmana Pacified	130
Sugriva's Directions	132
Angada's Despair	135
Sampati	136
Nishakara's Foretelling	141
Angada Tests the Strength	143
SUNDARA KANDAM	
Hanuman's Leap	146
City of Lanka	148
Ravana's Palace	150
Asoka Forest	151
Ravana Visits Asokavana	152
Sita's Reply	153
Ravana's Reply	154
Rakshasis Try to Persuade Sita	155
Trijata's Dream	157
Sita Laments	159
Hanuman's Message	161
The Ring	166
Sita's Message	169
Hanuman Destroys Asokavana	171

Fight with Jumbumali	172
Hanuman Kills Akshaya	172
Hanuman Before Ravana	174
Ravana's Reply	175
Burning of Lanka	176
Hanuman Leaves Lanka	179
Hanuman Describes His Exploits	180
Return to Kishkindha	182
Message of Hanuman	183
YUDDHA KANDAM	
The March	186
Ravana's Anxiety	187
Vibhishana Goes to Rama	189
Rama Meets Vibhishana	190
Suka's Message	192
Story of the Sea	193
Nala Builds the Bridge	194
Suka and Sarana	195
The Illusion	195
Ravana's Wrath	197
Rama's Instructions	198

The Great Fight	200
Lamentation of Sita	201
Lamentation of Rama	202
Dhumrakha's Fight	203
Prahasta's Fight	204
Ravana's Fight	205
Kumbhakarna Roused from Sleep	206
Kumbhakama's Fight	208
Atikaya's Fight	212
Indrajit's Fight	213
Kumbha's Fight	215
Indrajit Fights Again	215
Ravana's Fight	219
Lamentation of Vibhishana	222
Mandodari Laments	222
Vibhishana's Coronation	223
Hanuman Meets Sita	224
Sita Meets Rama	225
Rama Accuses Sita	227
The Fire Ordeal	228
Devas Praise Rama	230
Rama Starts for Ayodhya	231

The Reception of Rama	233
Rama’s Coronation	234
UTTARA KANDAM	
Agastya and Rama	237
Birth of Ravana	239
Feats of Ravana	242
Victory of Ravana	245
Ravana’s Defeat	247
Ravana and Rambha	248
Rama and Sita	248
The Accusation	249
Sita’s Exile	251
Sita’s Speech	253
Valmiki Gives Sita Protection	254
Bhrigu’s Curse	255
Birth of Vali and Sugriva	257
Ravana and Sanatkumara	259
The death of a Brahmin Lad	260
Lavanasura	263
Birth of Kusa and Lava	266
The Asvamedha Sacrifice	266

The Purification	269
Visit of Kaala	271
Departure of Rama	275

BALA KANDAM

Birth of Rama

Ravana became a tyrant,
He oppressed the people very much.
Earth assumed the form of a cow
And went to Brahma with the gods and the Rishis.

Brahma took them to Lord Hari
And said, "O Lord! incarnate as man
And kill Ravana, the enemy of the gods.
He has become cruel and haughty."

Lord Hari said, "Be not afraid, O gods!
I shall take birth as Dasaratha's son,
The gods will incarnate as monkeys,
My Yoga Maya will become Sita.

"Sesha will incarnate as Lakshmana,
Conch will become Bharata,
Discus will take the form of Satrughna,
Ravana will be killed in no time."

Dasaratha was without a son
And so he became sunk in grief.

He approached Sri Vasishtha
And opened freely his heart.

Vasishtha consoled Dasaratha
And asked him to do Putreshti.
Dasaratha acted accordingly,
He got Payasa from the fire.

He gave it to his three wives,
Kausalya, Sumitra and Kaikeyi.
Then Rama, Lakshmana, Bharata
And Satrughna were born as his sons.

They were well versed in the Vedas.
They became adepts in archery,
They were skilled in horsemanship,
They were experts in warcraft.

Rama's Marriage
Rishi Visvamitra came to Ayodhya
And saw Dasaratha in the hall
And said, "Give me Rama, O king!
To protect well my sacrifice.

"The Rakshasa Maricha and Subahu
Throw bones and blood in the sacrifice,
They all do all sort of mischief,
Brave Rama only can kill them."

King Dasaratha became anxious;
He consulted Guru Vasishtha
And said, ‘What shall I do?
I cannot bear Rama’s separation."

Vasishtha said to king Dasaratha,
"O King! Be not troubled at heart.
Rama is not a human being
He is Lord Hari Himself.

"He is born to lighten the load of earth,
He is born to destroy Ravana;
You did Tapas as Kasyapa
To get him as your son.

"Visvamitra has come now
To unite Rama with Sita.
Therefore send him with the Rishi
And obtain his blessings."

Dasaratha carried out his Guru’s behests.
Rama followed Visvamitra,
Lakshmana also accompanied Rama
With bow and arrow in his hand.

Visvamitra taught Rama
The sciences, Bala and Atibala
To have control over hunger, thirst and sleep,
To be free from fatigue and exhaustion.

Then they all crossed the Ganges
And came to a dense forest
Where the terrible Tataka lived,
Who could assume forms at her will.

Visvamitra said to valiant Rama,
"O Prince, kill this formidable Rakshasi;
She eats Brahmins, Munis and cows,
She is doing terrible havoc here."

Rama took up his formidable bow
And twanged at once the bow string,
And pierced her chest with arrows;
She dropped down dead in a moment.

Then Rama went to Gautama’s Asram,
Which looked like a deserted one,
Where Ahalya was sitting as a stone,
Unseen by any one and living on air.

Rama touched the stone with His feet.
And lo! Ahalya assumed her original form,
Worshipped Rama with Arghya and the rest
And praised Him to her heart’s content.

Then Rama went to Visvamitra’s Asram.
He killed Subahu,
He threw Maricha into the ocean
And completed Visvamitra’s sacrifice.

Then Visvamitra took Rama, Lakshmana
To Mithila where the wise Janaka ruled.
Janaka paid them due respects.
Visvamitra introduced Rama, Lakshmana.

Visvamitra said, "O king Janaka!
Show your bow to Sri Rama."
Then Janaka ordered his minister
To bring Siva’s bow forthwith.

Then five thousand strong men
Carried the bow set with diamonds.
Sri Rama put the string to it
And broke it in the presence of the king.

The Gods rained flowers on Rama,
Raja Janaka embraced Rama,
Then Sita put a golden necklace
On the neck of Sri Rama.

Then letters were sent to Dasaratha.
All arrived from Ayodhya in time
With their Guru Sri Vasishtha,
And a day was fixed for Rama's marriage

Janaka placed Sita's hand
Over the hand of Rama.
He gave Urmila to Lakshmana,
Srutakirti to Bharata,

And Mandavi to Satrughna.
Janaka then related to all,
The manner of his daughter's birth,
How Sita appeared in the furrow,
When the sacrificial ground was purified.

Then Janaka praised Sri Rama
And gave rich presents to the bridegroom.
Dasaratha with his party
Started his journey back to Ayodhya.

Fight with Parasurama

Sri Rama met Parasurama on the way,
Parasurama asked Rama to string his bow.
Rama put a string at once
And defeated Parasurama.

Then Parasurama praised Sri Rama.
The arrow shot of destroyed Parasurama's Karmas.
Parasurama lost all his power,
He proceeded to Mahendra mountain.

King Dasaratha reached Ayodhya,
The sons of Dasaratha lived happily,
Dasaratha's heart was filled with joy,
The whole of Ayodhya rejoiced heartily.

AYODHYA KANDAM

The Proposed Yuvaraja

King Dasaratha said to Vasishtha,
I have become old now, O Guru!
I shall install Rama as Yuvaraja.
Kindly bestow Thy blessings.

He called his chef minister, Sumantra,
And ordered him to collect all things.
Sumantra carried out the King's behests
And made all arrangements beautifully.

King Dasaratha then asked Sumantra
To fetch Rama to his presence;
Sumantra obeyed the King's commands,
Dasaratha asked Rama to ascend the throne.

All the citizens rejoiced at the news,
Flags were streaming from every house,
Garlands were hanging on every gate,

All the roads were swept and watered.

Rama ad Sita fasted,
Rama controlled his senses,
Both slept on a bed of kusa grass,
Their hearts were filled with joy.

Manthara, the maid servant of Kaikeyi,
Ascended the terrace f the palace,
To find out the cause of unusual noise;
She saw flags and festoons everywhere.

She was eager to know
The cause of this great delight of the people.
She asked the nurse with a smile,
“Tell me the cause of the peoples’ Joy.”

The nurse told the crooked Manthara,
“Today, the king will install Rama,
On the beautiful throne of Ayodhya;

Therefore all people rejoice today."

Proposal for Banishment of Rama

Then the hunchbacked evil-minded Manthara
Approached Kaikeyi who was sleeping
And said, "Arise! Quickly O queen!
A great calamity is about to fall on you.

"King Dasaratha will install today
His eldest son Rama on the throne.
You will be soon cast in a sea of sorrow,
You will become a slave of Kausalya.

"Rama will soon drive out Bharata,
He will become the sole monarch.
You will have no voice in the palace,
Kausalya will treat you with contempt."

Kaikeyi said,"O Manthara! Kind and wise,
Tell me a good plan now,
To get the throne for Bharata;

I shall carry out your plan.”

Manthara said to Queen Kaikeyi,
“Clad yourself in dirty clothes,
Lie down on the bare ground,
And put on an angry countenance.

“King Dasaratha likes you very much,
He will give up even his life for you;
Ask him to grant you the two boons,
Which he promised in the Devasura war.

“Banish Rama to the dense forest,
For nine years and five.
Ask Dasaratha, the virtuous kind,
To install Bharata on the throne.

“When Rama is sent to the forest,
Your son will be well established.
He can maintain himself afterwards,
His position will be quite safe.”

King Dasaratha or great fame,
Entered the apartments of Kaikeyi,
And saw her in a pitiable plight,
Lying on the bare ground.

The great king was afflicted at his heart,
He tried to please her in all ways;
He said, ‘Rise up, O Kaikeyi,
I shall do whatever you wish.”

Kaikeyi of cruel resolve, said,
“O king! Remember your promise,
You offered me two boons,
When I nursed you in the war.

“Grant me those two boons now,
Send Rama into exile for fourteen years,
In the dense forest with matted locks,
And install Bharata on the throne.”

“O Kaikeyi, take away the kingdom now
For your son Bharata,

I cannot banish Rama, my beloved,
I cannot bear his separation.

“Rama loves you more than his mother,
He is always obedient to you.
You yourself have admired him;
In what way has he offended you?

“The whole world praises him,
All citizens love him:
Even his enemies admire him,
Why do you want to banish him?

“I may even abandon Kausalya,
Or Sumitra or royalty,
Or even my own life,
But I cannot abandon Rama.”

Kaikeyi said to king Dasaratha,
“O king! Keep up your promise,
Be virtuous, truthful and noble,
Dharma is rooted in truth.

“Truth is the highest Dharma,
Do not swerve from truth,
I will not be satisfied,
Unless Rama is banished.”

Then Dasaratha said to Sumantra,
“Bring Rama to me at once.”
Sumantra obeyed the king’s commands
And brought Rama before the king.

Rama saluted his father’s feet
And asked Kaikeyi with humility,
“O mother, tell me please,
What is the cause of the king’s distress?”

Then Kaikeyi said to Rama,
“You alone should remove the distress,
You should do something for him,
Help him on this occasion.

“He gave me two boons with a joyful mind,
He is bound now by the noose of truth.

Thou must save him now,
Make him a king of truthful promise.”

Rama said with a painful heart,
“why are you telling me this?
I shall give up my life or drink poison
For the sake of my noble father.

“I shall forsake Sita or kausalya,
I shall do cheerfully,
All that my father tells me to do,
Rama never speaks twice.”

Kaikeyi said, “Let my son be installed on the throne
Do you speedily go to the forest?
Wearing rags and matted locks
And live there for fourteen years.”

Starting to The Forest
Sri Rama said to Kaikeyi,
“Let Bharata rule the kingdom,
I shall go the Dandaka forest

Wearing matted locks and deer skin.

“For the sake of my beloved Bharata,
I shall gladly abandon
Sita, kingdom, my life and wealth,
He is highly dear to me.

“Further, there is no higher duty for me
Than serving my father,
And carrying out his words;
Father is my great Lord.

“I shall take leave of my mother,
And console Sita, my beloved,
And journey this very day,
To the great Dandaka forest.

“Take such steps, my revered mother,
That Bharata would rule the kingdom,
And serve father too with devotion,
For this is the Eternal duty.”

Dasaratha embraced Sri Rama,
And wept loudly in distress.
Sri Rama comforted his father
And said, “Let Bharata rule the kingdom.

“I shall fulfil my promise,
And soon return to the city.
To me, by living in the forest
There is million times more happiness
Than in ruling a kingdom.

“Thy promise shall come true,
The works of te gods will be done.
It shall be agreeable to Kaikeyi,
There is merit in forest life.

Rama came to see his mother
And said to her,
"Father has ordered my exile,
Bharata will be installed.

"I am bound for the forest,

I shall live for fourteen years
In the Dandakaranya
And eat fruits and roots.

Hearing this, Kausalya fainted
And fell on the ground;
She recovered her consciousness
And said to Raghava:

"If you had not been born,
I should certainly not have known
Greater distress than this,
By being childless.

"The barren woman has one sorrow
She feels, am childless,'
There is no other grief for her.
But I am greatly afflicted.

"How can I live, O Rama?
Without seeing your face;
Stay here and serve me

Perform the supreme Dharma."

Lakshmana said to Kausalya,
"Rama should not be bound
By the words of a wicked woman.
He should not go to the forest.

"No one in this world,
Though unfriendly to Rama,
Would speak of him,
Even behind his back.

"Sri Rama is equal to the Gods,
He is Just and virtuous,
Straightforward and self-controlled,
He is dear even to his enemies.

"The old king has become perverse,
He has become a slave of passion,
He has been enslaved by Kaikeyi,
He has become unrighteous.

"Sri Rama is my great Lord,
I am greatly attached to him;
Should Rama enter the fire or the forest?
I shall have entered there before him."

Kausalya said to Rama,
"Kasyapa attained heaven
By serving his mother at home,
And practising Tapas and self-restraint.

"You will have to serve your mother,
I will not give you permission,
Do not go to the forest,
I cannot live without you."

Sri Rama said to his mother,
I cannot disobey my father's command.
No one has come to distress,
By carrying out his father's orders.

Permit me to go to the forest, mother.
“Sri Rama said to Lakshmana,

"Dharma is supreme in the world,
Dharma is truth rooted;

Father’s order is based on Dharma,
Therefore, I must stick to Dharma.

“Pleasure and pain, profit and loss
Are the work of destiny?
There is the hand of destiny
In my banishment, O Lakshmana.”

Lakshmana said to Rama,
"O Lord Rama, my beloved brother,
Why do you exalt destiny,
As if it is infallible,
Destiny is impotent and powerless,
Mark my word, O Raghava."

Kausalya said to Rama,
"I cannot live among my co-wives.
Take me also to the forest,
If you have firmly resolved

To enter the forest now.

Rama said to Kausalya,
"To a woman, indeed,
The husband is Lord and God.
She will reap great demerit,
If she does not look after her husband,
Even if she observes fasts and vows.

"A woman obtains great merit
By serving her husband,
Even if she does not worship
And bow to the Gods.

“She must serve her husband.
With heart, mind and soul;
This is her Dharma,
This is declared in the Vedas.”

Kausalya was not able
To turn Rama from his resolve.
She gave him permission

To go to the forest.

She blessed Sri Rama,
“May Dharma protect you!
May Skanda and Brihaspati,
The seven Rishis and Narada
May they protect you on all sides?”

She said to Rama,
“You may now go where you like,
Come back after attaining your object,
My prayers will protect you.”

Then Rama went to his room,
He said to Sri Janaki,
“My father has exiled me
To please Kaikeyi with his boons.

“I will live in Dandaka forest
For a period of fourteen years,
Bharata will rule the kingdom,
Be devoted to vows and fasts.

“Serve my father and mothers,
This is your important duty.
I shall fulfil my mission
And return soon, O Janaki,

Sita said to Sri Rama,
The wife always shares
The fortune of her husband;
I shall certainly follow thee.

“Thou art my sole refuge.
I shall go in front of you
And crush the grass and the thorns;
I shall serve thee in all ways.

"I do not wish to live without thee,
Thou art my very life-breath,
Thou art my sole support,
Thou art soul of my soul."

Sri Rama said to Janaki,

"The Forest is full of many dangers,
It is full of distress;
You will have to live on roots."

Sita said to Rama,
"O Lord! my husband is my god,
If I live with Thee,
I shall be free from blame,
I shall share Thy Joys and sorrows.

"Even in the life hereafter
I shall live with Thee happily;
I have never thought even
Of any one save Thee.

"I am ever devoted to Thee,
I am ever faithful to Thee,
Without Thee it is hell for me,
With Thee, it is heaven for me."

Sri Rama was highly moved
By Sri Janaki's speech.

He asked Sri Sita
To follow him happily.

Sri Lakshmana said to Sri Rama,
"I shall also accompany Thee
To the forest
With bow in my hand.

"Without Thee, I do not wish
For heaven or immortality,
For Lordship of all the worlds.
Thou art my sole support.

" Sri Rama said to Lakshmana,
"If you also follow me,
Who will support Kausalya
Or Sumitra of great virtues?

"O Lakshmana, my beloved brother!
Take care of Kausalya,
Act according to my words,
You will be ever happy."

Lakshmana said,
"O Raghava of undying fame!
I shall proceed in front of Thee,
I shall point out the path,
I shall daily gather roots and fruits.

“Sri Rama said to Lakshmana,
"Yes. You can follow me.
Take leave of all friends
And get yourself ready for the Journey.

“Then Rama, Sita and Lakshmana
Went to King Dasaratha
To take leave of him.
They all made him obeisance.

Rama said to his father,
"Kindly grant me permission.
Thou art our Lord
Give Thy blessings.

King Dasaratha said to Rama,
“Go forth my son, fearlessly,
May you have happiness and peace!
Come back after fourteen years.”

Lakshmana took leave of his mother,
She spoke to Lakshmana,
"Ramam dasaratham viddhi,
Mam viddhi janakatmajam,
Ayodhyamatavyam viddhi,
Gaccha tata yathasukham"

"Consider Rama to be Dasaratha,
The daughter of Janaka to be myself,
The forest to be Ayodhya,
Be always happy, O my darling."

Kaikeyi gave garments
To Rama, Lakshmana and Sita,
Fit for wearing in the forest.
Rama removed his clothes,

And Put on those garments.
Lakshmana also did the same,
But not Sita,
She did not know
How to use them.

Rama took the garment
And tied it her shoulder
But Vasishtha warded them off
And said to Kaikeyi:

“O vile woman!
Rama alone was asked by thee
To go to the forest.
Why art Thou, O wretch
Giving these rage to Sita?

“Sita follows Sri Rama
Out of conjugal devotion.
Let her go cald
In heavenly garments
Decked with all ornaments.”

King Dasaratha said to Sumantra,
“Do thou bring a car.”
Rama, Sita and Lakshmana
Mounted the car.

Rama leaves Ayodhya

Then Sri Rama reached
The beautiful bank
Of the Tamas river
And became happy.

He then reached
The prosperous Sringaverapura,
On the banks of the Ganges.
There he met Guha,
The king of the Nishadas.

Rama embraced Guha
And asked about his welfare.
Guha brought Arghya and fruits
And worshipped Sri Rama

Rama tied his hair
Into a knot,
With the milk of the fig tree
And shone with great splendour.

Rama drank some water
And lay down with Janaki
On the bare ground.
Lakshmana kept watch.

The Charioteer Sent back

Rama said to Sumantra,
"Go to the city with the chariot.
Kaikeyi will have the assurance
That I have gone to the forest.

"Sumantra! Convey
My prostrations to father.
"Tell Mother Kausalya
That I shall stick
To the path of virtue.
Let her worship the fire.

"Let her minister
Unto the feet of my father,
Let her behave properly
To my other mothers.

"She should honour Bharata
Though junior in age.
Tell Bharata to rule
On behalf of father.

"It is not proper for him
To depose his old father.

Let him conduct himself
Towards all the mothers,
With strict justice.

"O noble Sumantra!
Look upon my mother
As your own mother.
Lead a virtuous life.

" Sumantra at once obeyed
Sri Rama's commands.
Then Sri Rama sat on the boat
And crossed the Ganges.

At Bharadvajasram

Then Rama went
To the Asram of Bharadvaja.
The Rishi offered Arghya
And adored Rama.

Rama asked Bharadvaja,
"Tell me of some lovely place,
Where we may live happily;
We do not like crowded places.'

Then Bharadvaja said,
"Chitrakuta is the best place.
It is twenty miles away from this place,
It abounds in trees, fruits and honey.

Here Rama met Valmiki.
The Rishi rose up from his seat
And worshipped Rama,
With Arghya and the rest.

Thereupon Rama went
To the Chitrakuta hill.
Lakshmana built a cottage of leaves.
Rama lived there happily,

Sumantra reached Ayodhya
And saw king Dasaratha.
The king said to Sumantra,
"Where is now my righteous Rama?

"What message did he give for me?
What food does he take?
How does he sleep on the ground?
How did he walk on foot?"

Then Sumantra said,
To the anxious Dasaratha,

All that Rama had told him
When sending him back
To the city of Ayodhya.

Death of Dasaratha

King Dasaratha was affected at heart
He said to Sumantra,
"Without Rama I cannot live,
The Muni's curse has come on me!

"I killed the Muni's son
With a shot,
Taking him to be an elephant.
The old father cursed me—
You shall meet your death
Like me, grieving over your son."

King Dasaratha cried bitterly
And gave up his life-breath
Uttering, "ORama, O Sita! O Lakshmana!
I am dying owing to separation from Rama."

Vasishtha sent messengers
To Bharata and Satrughna,
Who were living in Rajagriha,
In Yudhajit's palace.

Bharata's Return to Ayodhya
They came at once to Ayodhya,
Bharata did not find his father.
Then he went to see his mother.
Kaikeyi said to Bharata,

I obtained my two boons
From King Dasaratha.
Rama was banished
Along with Sita and Lakshmana.

They have gone to the forest.
Your father died of grief,
On account of separation
From his beloved Rama.

"O Bharata! my dear son,

Take the reins of government.
I did all this
For your sake only."

Bharata had a great shock,
When he heard the news,
That his father was dead
And Rama was banished.

Bharata spoke to Kaikeyi,
"I have lost my father,
My father-like brother,
Of what use is the kingdom to me?

"You have killed my father.
How cruel you are!
You are the most sinful woman!
What harm did Rama do to you?

"O slayer of husband!
O enemy in the guise of mother!
I would have abandoned you

But for Rama's love for you.

"Enter the fire
Or go to Dandaka.
You are a burden on this earth,
You are the most wicked woman."

Then Bharata went to Kausalya
And said to her,
"Mother! listen to what I say
I am quite innocent.

"Whatever was done by Kaikeyi
At the time of the installation,
If I knew of it,
And if I had instigated her,
Let the sin of a hundred Brahminicides,
Attach to me.

If I knew of it',
Let the sin of killing Vasishtha,
Together with Arundhati,

Attach to me."
Bharata said thus
And wept bitterly.

Kausalya said,
"Son! I know it.
Do not grieve,
The Lord does everything
For our good."

Then Vasishtha said to Bharata,
"Perform in proper time,
The funeral rites
Of the great king."

Then Bharata did
All the rites
With great devotion,
And the Sraaddha on the twelfth day.

Sri Vasishtha said to Bharata,
"My child!

By thy father's command
We shall today install thee As king."

Bharata replied,
"O Muni!
What have I to do
With the kingdom?
Sri Rama is our Lord,
I shall bring Him back."

"I shall be clad in barks
And live on fruits and roots,
I shall sleep on the bare ground
And wear matted hair,

I shall live in the forest
Till Rama's return."

In Search of Rama
He started in search of Rama
And went with his mothers,
Ministers and Vasishtha,

To Chitrakuta hill.

Lakshmana climbed a Sal tree
And began to survey all round.
He saw a vast army
And said to Rama,
"Bharata has come To kill us,

"In order to remove
All thorns from his side.
He is the root cause
Of our sufferings.

"You have lost the throne
On account of him alone,
He deserves to be killed.
I shall kill him,
You will rule the earth.
I shall kill.
Even Kaikeyi and Manthara."

Rama said to Lakshmana,
"What shall I gain
By killing Bharata?
I have taken a vow
To observe my father's pledge.
What is the kingdom to me?

"I do not wish, 0 Lakshmana!
For even Indra's seat,
By unrighteous means.
Whatever can be acquired,
By killing friends and relations,
Is poisoned food to me,

"Bharata has come
To see us out of love,
He has been deeply affected
By the news of our exile.

"Do not attribute any motive
To his presence here:
He does not wish us harm,

Even in his thoughts."

Lakshmana was pacified,
When he heard Rama's words.
He was overwhelmed
With great shame."

The Meeting of Brothers
Bharata reached the bank
Of Holy Mandakini
And saw Sri Rama.
He fell at his feet,
With tears in his eyes.
His voice was chocked,
He could not speak.

Rama embraced Bharata
And began to shed tears.
Rama said to Bharata,
"Where is father now?

Why have you come here?

Is father in good health?

"What message did he send me?
Are Kausalya and Sumitra doing well?
Why have you left the Kingdom?
Why do you wear matted locks?
Tell me everything unreservedly,
I am anxious to hear all.

" Bharata said with joined hands,
"Father has died of grief,
On account of separation
From Thee, uttering 0 Rama!
O Sita! O Lakshmana!"

Rama said, "0 father! 0 ocean of mercy!
Where hast thou gone
Leaving me.
Who shall fondle me hereafter?"

He wept bitterly
And fell on the ground.

He rose after some time,
Vasishtha pacified him.
Then they all went to the Mandakini
And gave oblations of water,
All observed fast that day.

Then Bharata said to Rama,
"Install yourself in the kingdom;
Be thou gracious to me,
Enjoy the kingdom now,
Do thou protect the state,
Thou art like a father unto me

Sri Rama said to Bharata,
"Listen to what I say.
I should carry out
My father's command.
He who disobeys
His father's command
And goes his own way,
Is verily dead though living;
He goes to hell after death.

Do thou protect the kingdom,
I shall protect the forest
How can I act untruthfully?"

Bharata said to Rama,
"Where is forest life?
Where is the duty of a Kshatriya?
Where are matted locks?
Where is the duty of a protector?
This is not becoming of Thee,
Take charge of the kingdom,
Have compassion on me."

Sri Rama said to Bharata,
"Our father gave two boons
To your illustrious mother-
The kingdom for you
And banishment for me.
You too should make
Our father true to his word
By installing yourself quickly."

Vasishtha said to Rama,
"The eldest son becomes the king.
A man has three Gurus—
Preceptor, father and mother.

"The father gives him birth,
The Guru gives him wisdom.
I was your father's Guru,
I am your Guru too.
Do what I tell you,
You will reap the highest good!"

Rama said to Vasishtha.
"Whatever father has done
Cannot be easily revoked.
Whatever he has commanded me to do,
That I must carry out."

Bharata said to Rama,
"I shall also live in the forest
And serve Thee like Lakshmana.
Otherwise I shall give up all food,

Till I give up the body."

"I will lie down before you,
Until you accede to my request."
Rama said to Bharata,
"What have I done, brother,
That you would starve to death?
This is a custom amongst Brahmins
But not amongst the Kshatriyas.
So rise up, give up this vow."

Bharata replied,
"I do not crave for the kingdom
Nor did I instigate mother for it,
I shall live in the forest as your substitute
For fourteen years."
Rama said to Bharata,
"To appoint a substitute,

To live in the forest
Is highly disreputable.
I shall share the kingdom

On my return.

"I have acted
As Kaikeyi has asked,
Brother Bharata!
Do thou now absolve father,
In the obligation of his promise.

"The moon may lose its beauty,
The Himalayas its snow,
Jasmine its fragrance,
Fire its heat, Sun its lustre.

"The ocean may overstep its limits,
But I shall never refrain
From fulfilling father's promise."

Then Bharata said to Rama,
"Kindly give me Thy sandals.
They shall protect the people
And give them what they want."

Then Rama took off the sandals,
And gave them to Bharata.
Bharata said to Rama,
"I shall dedicate the kingdom
To Thy holy sandals.
I shall await Thy return.

"For fourteen years,
I shall wear bark
And subsist on fruits and roots.

I shall live with matted locks,
In the outskirts of the city;

If I do not find you
In the first day of the fifteenth year,
I shall cast myself in the fire."

Rama agreed to Bharata's words,
Embraced him and said,
"Protect your Mother Kaikeyi,
Never be rude to her."

Bharata as Regent

Bharata returned to Ayodhya
And established all the subjects,
In the towns and provinces
And went to Nandigrama
With the sandals on his head.

He said to the priests,
I am only a trustee
Of Sri Rama's kingdom.
These sandals will rule the kingdom,
They are the representative of Rama.
I will protect the kingdom,
Till his return."

He installed the sandals
On the throne
And held the umbrella over them.
Whenever anything was brought,
He first presented it to the sandals
And then kept it in the treasury.

He lived on fruits and roots,
With his senses under control.

He wore matted locks and barks,
Slept on the ground,
And did the work of the kingdom,
After dedicating it
To the sandals of Sri Rama.

He counted the days
For Rama's return,
And remained there,
With his mind,
Ever fixed on Sri Rama.

Rama's March

Rama left Chitrakuta,
He thought of the work in hand
And wanted to proceed to Dandaka.
He went to Atri's Asram.

The Muni worshipped Rama,
He gave him roots and fruits.
He said to Sri Rama,
"Let Sita see my wife Anasuya."

Then Sita saw Anasuya
And prostrated before her.
Anasuya gave to Sita,
Ornaments, apparels and cosmetics.

She said to Janaki,
With these cosmetics,
Your beauty shall never leave you,
Observe your conjugal duty,
Do you always follow Rama.
May Rama safely return home
Together with you!

Rama took leave of Atri.
The ascetics pointed out
The route to the dense forest.
They said to Sri Rama,

"This forest abounds
In terrible Rakshasas
Who feed on the flesh of ascetics.
Do you suppress them."

Then Rama entered
With Sita and Lakshmana,
The deep forest.

ARANYA KANDAM

Killing of Viradha

Rama entered the Dandaka,
He saw hermitages of ascetics.
The ascetics said to Sri Rama,
"You are our king,
You should protect us,
This is your duty.
We have subdued our passions,
We do not punish anybody,
We are harassed by Rakshasas.
They kill ascetics
And eat their flesh."

Rama met a terrible Rakshasa,
He rushed at Rama and Sita,
His name was Viradha.
He was the son of Yuva,
Shataprada was his mother.
He did penance,
He got a boon from Brahma,
That no one would be able

To kill him with any weapon.

Lakshmana broke his left arm,
Rarna his right.
Lakshmana And put him in a pit
Put his foot on his neck.

Viradha said,
"0 Lord, I am about to die,
I became a Rakshasa,
Because of a curse.
My name is Tamvaru,
I am a Gandharva.
I once offended Kubera
By my absence.
As I was so attached to Rambha,
He cursed me.

"I entreated him,
To revoke the curse.
He said to me,
"Rama will slay you,

Then you will attain
Your former state."
0 Lord! Through Thy grace,
I have been absolved
From the curse.
I shall now go to Kubera."

Throw me into a ditch.
This is the custom
For dead Rakshasas
To be buried.
This is how we attain salvation."
Then Lakshmana dug a pit
And threw him into it.

Sage Sarabhanga

Rama proceeded
To Sarabhanga's hermitage.
The sage honoured Rama,

And said to Sri Rama,
"I have secured Brahma Loka

By severe penance.
I have been longing
To see Thee, 0 Rama,
Today my penance
Has borne fruit.
I dedicate my mind to Thee."
The sage entered fire
And attained Brahmaloka.

Many great Rishis
Approached Sri Rama
And said,
"You are the Lord
Of this forest;
Several Rishis
Have lost their lives,
At the hands of Rakshasas.
Come and see
Their dead bodies."

Rama said to them,
"Be not afraid

O great Munis,
I shall kill the Rakshasas,
Be assured of this."

Sita said to Sri Rama,
"Virtue can only be acquired
By renouncing all low desires.
There are three kinds of sins
Falsehood, adultery, to kill
Without any provocation.

The last two are more heinous
Than the first one.

"You are truthful and virtuous,
You have control over the senses,
You are obedient to your father,
You are firm in your vows.
But you kill a creature
Without any offence.
I do not wish
That you should go

To the Dandaka forest.

"You should not kill the Rakshasas,
Without provocation.
It is not proper
To kill any creature,
Unless it does some grave injury,

"Where is weapon?
Where is the forest?
Where is penance?
Where is Kshatriya valour?
These are opposed to each other.
Please hold in respect
What is proper to an ascetic.
Please lead the life of a hermit,
You can do Kshatriya duty,
After you return to Ayodhya.

"From righteousness comes wealth,
From righteousness comes happiness,
Everything comes through righteousness

This world has righteousness
As its essence.
I do not teach you, my Lord,

I only remind you
Because of my love.

Sri Rama replied,
beloved Sita!
These ascetics of Dandaka
Are in great distress.
They have said to me,
"Protect us.
Thou art our only Protector."
I have promised
To protect them.
I can give up my life,
Even you, O Sita,
As well as Lakshmana;
But I cannot swerve
From my promise.

The Asram of Agastya

Then Rama went
To the Asram of Agastya.
Agastya honoured Rama
Lakshmana and Sita.
The Muni offered them
Seats with water and food.
He presented Sri Rama
The golden celestial bow of Vishnu,
Beset with diamonds,
And made by Visvakarma,
And inexhustible quiver
Which was full of arrows.

He Presented also
A sword with golden hilt,

Which was in a golden scabbard,
Which was studded with diamonds.
The Muni said to Sri Rama,
"Do Thou, 0 Rama, kill
With these, the host of Rakshasas.

Who have become a great menace on this earth,
And fulfil the purpose
For which Thou hast taken
A human form,
Under the influence of Maya.
May you be happy!"

"Sita has come to the forest,
Out of her deep love for Thee
Make her comfortable.
Women are attached
To husbands in prosperity.
They leave them in adversity.
They are unstable as lightning,
They are sharp as weapons.
In evil they are quick
As the word or the bird.
This is their nature.

"But your wife, 0 Rama,
Is free from all these faults,
She has become foremost

Amongst chaste women.
She is like Arundhati.

"Kindly take rest
In my Asram.
The Asram will be purified,
If you live here."

Sri Rama said to Agastya,
"Kindly tell me of a place
Where I may live happily."

Agastya replied,
"There is a beautiful place
Called Panchavati,
At a distance of two Yojanas,
On the banks of Gautami.
There are plenty of fruits and roots.
Build there a cottage
And live happily!
Do Thou accomplish
The work of the gods."

Rama saluted the sage
And went by the route,
Pointed out by the Rishi.

On the way, he met
A big vulture
And took it for a Rakshasa.
He questioned,
"Who are you?"
The bird replied,
"I am a friend of Thy father.
I am Jatayu,
The son of Aruna.
Suyeni is my mother,
Sampati is my elder brother.
I shall be a friend to you,
In your forest life.
I shall protect Sita
When you are out
With Lakshmana,
In quest of fruits."

The Panchavati

Then Rama reached
The lovely Panchavati
And commanded Lakshmana
To construct a cottage.

Lakshmana, in a short time,
Built a beautiful cottage,
Made out of bamboos and leaves.
Rama lived happily.

Surpanakha Disfigured

A Rakshasi came to the spot,
Where Sri Rama lived.
She said to Rama,
"I find matted locks,
You look like an ascetic.
Why have you come
With bow and arrows,
In the guise of a hermit?"

Sri Rama said,
"I am the son of Dasaratha.
My name is Rama.
He is Lakshmana,
My younger brother.
She is my wife.
Named Janaki.
Now tell me who you are."

The Rakshasi replied,
"I am Surpanakha,
Sister of Ravana,
King of Lanka.
Khara and Dushana
Are also my brothers.
I can assume different forms
At my will.
I have fallen in love with you,
Be my husband."

Sri Rama spoke in jest,
"0 worshipful lady,

I am married.
A co-wife will be disagreeable
To a woman like you.
Here is my younger brother,
Heroic Lakshmana.
His wife is not with him.

He may marry you
For your beauty,
He is worthy of you
In every respect.
Marry him,
You will have no fear
Of a co-wife."

Surpanakha said to Lakshmana,
"Become my husband
And live happily."

Lakshmana said in jest,
I am myself a servant.
What will you gain

By becoming my wife?
You will live
Like a maid-servant.

Oh my red beauty!
Become Rama's younger wife.
He will discard
That ugly hag,
Lean and old,
And will accept you.
0 paragon of beauty,
Can any intelligent man
Reject such a graceful lady?"

Surpanaka could not grasp
Sri Lakshmana's Joke.
She went again to Rama
And said,

"You are not showing me
Any affection,
By discarding that

Ugly, lean, old hag
Of unchaste character.
I shall devour Sita
And get rid of a co-wife."

She rushed on Janaki.
Sri Rama said to Lakshmana,
"Do not Joke
With a low-bred woman.
Punish her immediately,
By deforming her."

Then Lakshmana
Chopped off her ears and nose.

She was drenched in blood.
She ran to her brother
Khara in Janasthan.
Khara asked Surpanaka,
"Tell me, beloved sister,
Who has deformed your beauty?
Who has disgraced you thus?"

Then Surpanaka replied,
"Two sons of Dasaratha
Live in the Dandaka forest
Their names are
Rama and Lakshmana.

I wish to drink
The warm blood
Of Sita, wife of Rama,
And of the two brothers."

Khara and Dushana Killed

Then Khara marched
With fourteen thousand Rakshasas
To fight against Rama.
Dushana was the captain
Of his army.

The Rakshasas showered
Their missiles on Rama.
Then Rama bent his bow

And discharged his arrows.
He killed Khara,
Dushana and Trisiras,
With fourteen thousand Rakshasas
In a short time.

Surpanaka ran to Lanka,
Entered the hall of Ravana,
And fell crying at his feet.
Ravana said to her,
"Rise up, rise up, my child.
Tell me, please,
Who disfigured you?
I shall burn up him in a moment."

Surpanakha replied,
"You are addicted to drinks,
You are a slave of women,
You have no spies,
How can you be a King, then?
Khara, Dushana, Trisiras
And fourteen thousand Rakshasas

Have been killed by Rama.

Rama is the enemy of Asuras.
He has rendered
The whole of Janasthan
Devoid of fear
For the Munis.
You are a fool,
You do not know anything."

Ravana said,
"Tell me, who is Rama?
Why and how has he killed
The powerful Asuras?
I shall kill him."

Surpanakha said,
"I went to the banks
Of Gautami.

I saw in Panchavati
Rama of great powers,

With bow and arrows in hand.
He wears matted locks
And barks of trees.

"His younger brother
Is like him.
He is Lakshmana
By name.
His wife, Sita,
Is extremely beautiful.
No goddess,
No Gandharvi,
No Kinnari,
Is like her;
No Yakshi,
Is like her."

"I tried to bring her
To make her your wife.
But Lakshmana
Cut off my nose and ears
At the command of Rama,

"Then I went to Khara
He went to fight against Rama
With Dushana
And hosts of Rakshasas.

All were killed
In a moment.
If Sita becomes
Your wife,
Your life will be blessed
Try to make her
Your wife.

"But Rama is very powerful
You cannot stand
Before him.
You must obtain her
By beguiling Rama."

Maricha

Then Ravana went
To the abode of Maricha,
The son of Tataka.
His uncle.

He said to Maricha,
"Rama has killed
Khara, Dushana
And hosts of Rakshasas
At Janasthan,
Even though they did him
No wrong.

His brother, Lakshmana
Has cut off
The nose and ears
Of Surpanaka.

"I shall now carry away
His beautiful wife.
Who is dearer to him

Than his own life.
Help me in this matter.

"Become an illusive deer,
Take away Rama
And Lakshmana
From the Ashrama.
I shall then carry away Sita.

Maricha said,
“O Lord of the Rakshasas!
Who has advised you
To run away with Sita?
Rama is a lion,
You cannot fight against him.
It is his duty
To kill Rakshasas.

“Those who will speak
Sweet words
Are indeed plenty.
But rare is the man

Who speaks unpleasant,
But wholesome truths.
Rare also is the man,
Who listens to it.
Sita has been born
For your destruction.

Rama is highly virtuous,
He is devoted to truth.
Sita is protected
By her chastity
And her devotion
I know the powers
Of Sri Rama.

When he was a boy,
He hurled me
To the distance of
A hundred Yojanas,
Into the ocean,
By one shot of arrow.
Rama is no human being,

He is Lord Narayana Himself.
Do thou return home.

Ravana said to Maricha,
“O low born wretch,
You have advised me
What is highly improper.
I did not ask your advice.
You ought to have replied
Humbly, with joined hands;
I never asked
For your opinion,
About the merits and demerits
Of my action,
I only asked your held.

“Assume the form
Of a golden deer
And stray about before Sita.
She will request Rama
To capture you.
Then Rama will follow you,

Take him to a great distance,
And then cry with Rama voice,
‘Ah Sita, Ah Lakshmana.’
Hearing that,
Lakshmana will proceed,
At the request of Sita,
Towards the direction of Rama,
Then I shall carry away Sita.
“I offer you
Half of my kingdom.
Do this,
If you refuse to do this
I shall kill you even now.”

Maricha said to Ravana,
“Ravana! I am your well-wisher,
Stop doing this work.
If I meet death
At the hands of Rama,
I am indeed fortunate.
I will surely die
As soon as I meet him;

You will also die
By carrying away Sita;
Lanka will be reduced
To ashes."

Maricha reflected thus:
"If Rama kills me,
I shall obtain salvation.
If this wretch kills me,
I shall surely go to hell.
Let me die at the hand
Of Sri Rama"
Having thus resolved,
Maricha said to Ravana,
"I shall, O Lord, do thy bidding."
They mounted the car
And went to Rama's Asram.

The IIusive Deer

Then Maricha assumed
The form of enchanting deer
It had the colour of pure gold,

I had silver spots,
Its horns were shining
Like the finest jewels.

It wandered about
Near the door
Of Rama's hermitage.

Sita said to Rama,
"Let this beautiful deer
Be my plaything."

Lakshmana said,
"O Raghava,
I think Maricha has assumed
The form of a deer.
To exist on earth."

Sita said to Rama,
How beautiful is the deer!
This deer will be an ornament
Of our palace,

When we shall go back
To Ayodhya;
It will be an object of wonder
To Bharata and mother-in-Law.

Rama said to Lakshmana,
Vatapi was digested by Agastya;
If this deer is Maricha,
He will be killed like Vatapi.
O Lakshmana!
Protect Sita,
With the help of Jatayu.
It is a real deer,
I shall return with it."

Rama went out
With bow and arrow.
The deer tempted Rama,
It drew him away,
To a great distance.
Rama sent an arrow,
It struck the heart of Maricha,

He was about to die.
He assumed his old form of a Rakshasa
And cried in the voice of Rama,
"I am dying, Ah Sita, Ah Lakshmana!"
He gave up his life-breath.

Sita became anxious
When she heard the cry,
"Ah Sita, Ah Lakshmana."
She said to Lakshmana,
"Lakshmana! Go and find out
What has happened to my Lord.
He is crying in distress,
Go and protect him.
He is in the grip
Of the Rakshasas."

Lakshmana thought
Of Rama's instructions.
He was reluctant to go.
Sri Sita said angrily,
"You do not wish to help Rama,

Even when his life is in danger.
You are his enemy,
In the guise of a friend.
You wish for his death,
To secure me.
You have not a bit of love
For your brother."

Lakshmana replied,
"0 noble Sita
No one in the world
Can defeat Sri Rama,
He is invincible.
It is not proper,
To leave you alone in the forest.
I must obey the commands
Of my revered brother.
Abandon your anxiety
He will soon return.
Rama has left you
Under my care."

Sita harshly replied,
"0 cruel wretch!
You are a hypocrite;
O wicked villain!
You are following Rama,
At the instigation of Bharata,
To secure me.

I shall give up my life
In your presence,
Your evil desire
Will never be fulfilled!"
Lakshmana replied,
“O adorable lady!
It is the nature of women,
To use unjust and improper words.
They are fickle, irreligious
And crooked too.
They cause dissensions
In the family.
Shame upon you!
That you suspect me

Of such a base thing!
I am going to Rama now.

Then Lakshmana went
To see Rama.
Ravana assumed the guise
Of a mendicant ascetic,
And approached Sita.
"Who are you?
Where do you come from?
Why are you here?"

Sita took Ravana
For a Brahmin guest,
She gave him seat and water
And honoured him.

She said to Ravana,
"I am the daughter of Janaka,
My name is Sita,
My husband is Rama.
He has come here

To carry out the commands
Of his father.
Now, Vipra!
Tell me your name and clan,
Why have you come here?"

The mendicant said,
"I am Ravana,
The Lord of the Rakshasas,
I am the king of Lanka.
Become my wife,
Leave this forest."

Sita said to Ravana,
"My husband is a lion,
You are a Jackal.
He is the shelter for all
Like a banyan tree,
He is the foremost of men."

Abduction of Sita

Ravana got upon the chariot
With Sita,
And moved in the sky.
Sita cried out in distress,
"O Rama! O Rama!
Teach this villain a lesson,
You always chastise the wicked."
Sita saw Jatayu on a tree.
She said to him,
"O Jatayu,
This cruel Ravana
Is carrying me away!
Tell Rama about this."

Jatayu said to Ravana,
"Do not behave like this.
Rama is the Lord of all,
Sita is the wife of Rama,
Leave Sita at once.
You are young,
I am sixteen thousand years old,

I shall fight with you now."

Jatayu began to tear
The flesh of Ravana,
With his beak and claws.

Ravana sent arrows
Against Jatayu.
He took his sword
And cut Jatayu's wings.
Jatayu fell on the ground.

Ravana moved in the sky swiftly;
Sita saw five monkeys
Sitting on a hill.
She took half of her
Upper garment and jewels,
Tied them in a bundle
And threw it on the hill.
She thought,
That the monkeys
Would tell Rama of it.

Ravana entered
The great city of Lanka
And placed Sita
Inside his palace
In Asokavanam.
Rakshasa women
Surrounded her.

Rama returned hastily
To his Cottage,
And on the way
Met Lakshmana.
He reprimanded Lakshmana
For leaving Sita alone.

Rama reached the cottage,
He did not find Sita,
He searched for her,
But he could not find her,
Rama lamented bitterly,
Lakshmana consoled Rama.

Then Rama met Jatayu.
Jatayu said to Rama,
"Ravana came with Sita.
I fought with him
To rescue Sita.
He cut off my wings
And went off.
In the southern direction.
You will soon recover her."
Jatayu said this
And expired.

Rama said to Lakshmana,
"Jatayu died only for me.
He is adorable to me
Like king Dasaratha."

Rama himself,
Placed Jatayu
On the funeral pyre
And set fire to the pyre.

Jatayu attained
The abode of Vishnu.
Then Rama proceeded
Towards the south west direction.

Kabandha

Then they entered a dense forest
And heard a terrible sound.
They found a Rakshasa,
With no head or neck,
His mouth was on his belly.
He stretched his hands
And got hold of the two brothers,
He tried to devour them.

Rama cut off his right arm,
Lakshamana his left.
Lakshmana said to Kabandha,
"Who are you, 0 Rakshasa?"

Kabandha said,
"I am Dhanu,

The son of Danava.
A hermit, named Stulasiras,
Was gathering fruits and roots.
I snatched them from him,
Assuming a Rakshasa form.
"He cursed me;
He said that I would be
Cruel as a Rakshasa,
And would get back
My original form,
When Rama would cut off my arms.
"I did great penance,
Brahma gave me long life.
I became proud
And challenged Indra in a fight.
Indra pressed inside
My body, head and thighs,
With his thunderbolt.
I asked him,
'How am I to live?'
He set two long arms
And a mouth to my belly.

He said to me,
`You will attain heaven
When Rama cuts off your arms.

Rama said to Kabandha,
"Tell me, who has carried away
My beloved Sita."

Kabandha said.
"Cremate my body first.
I shall then tell you
The name of a person
Who will help you."

Lakshmana then prepared
A funeral pyre
And set fire to it.
Then Kabandha rose from the flames,
With beautiful ornaments,
Ascended to the sky
And said, 0 Lord Rama!
There is a mighty monkey,

Named Sugriva.
He was begotten
By the Sun,
On the wife of Riksharaj.
He is now on Rishyamukha hill,
On the bank of the Pampa.
He will be a great help to you,
In your quest of Sita.

Make friendship with him
In the presence of the sacred fire.
He is a Vanara,
He can assume different forms,
At his will."

"In front of Thee,
Is the Ashram of Sabari.
She is a pious woman,
She is devoted to Thee,
She is waiting thy coming.
Do thou go to her,
She will tell thee

All about Sita,
And how to take her back."

Sabari

Rama followed the route,
Pointed by Kabandha,
For meeting Sugriva.
He arrived at the bank of the Pampa.
He saw the hermitage
Of pious Sabari.
She bowed down to Rama
And paid him due honour
And gave fruits and roots.

Rama said to her,
"Have you controlled your anger?
Have you conquered all obstacles
That stand in the way.
Of your Sadhana?

Have you controlled the tongue?
Do you enjoy supreme peace?"

Sabari replied,
"I am very happy today.
Blessed is my birth.
Seeing you today,
My penance has become fruitful,
I will attain the supreme abode,
Permit me to cast off my body.
"I shall tell Thee where Sita is,
Ravana has carried her away,
She is now in Lanka.
Make friendship with Sugriva,
He will do everything for Thee;
He lives on yonder
Rishyamukha hill."

Sri Rama gave her permission,
She cast her body in the fire.
She arose from the flames,
With a luminous body
With celestial ornaments.
She attained the blissful region

Of great saints.

Then Rama went
Towards Pampa.
He said to Lakshmana
"There stands the Rishyamukha hill,
There resides Sugriva,
The son of Riksharaja.
Let us go to him
O Lakshmana!
How shall I live without Sita?"

KISHKINDHA KANDAM

Pampa Lake

Rama with Lakshmana
Went to Pampa,
He began to lament,
He said, "O Lakshmana!
I am greatly afflicted
With intense sorrow
For the loss of Sita;
I am ever thinking of Janaki.

"What shall I say
When Janaka enquires
After Sita's welfare?
What shall I say
When mother enquires
About her daughter-in-law?
I shall not be able to live
In the absence of beloved Sita!"

Lakshmana consoled Rama
And cheered him up.

"O adorable Lord,
Restrain your grief;
Forget Thy attachment
For Thy dear Janaki.
I shall surely kill Ravana,
If he does not return Sita to you.
Bear up patiently,
Shake off despair,
Be hopeful,
Abandon your sorrow.
Let us be energetic,
We shall recover Sita.

Hanuman

Sugriva saw
Those two mighty heroes,
He was greatly alarmed.
He said to his counsellors,
"Vali has sent
Those two young men.
They have put on barks
To create confidence."

Hanuman said,
"O Sugriva, O great hero,
Don't be afraid.
This is Rishyamukha hill,
There is nothing to fear
From Vali."

Sugriva said, "0 Hanuman
Know their motives first;
Find out who they are,
Why they have come
To this forest."

Hanuman went to meet
Rama and Lakshmana.
He assumed the form
Of a mendicant
And approached them,
And said,
"O Heroes, please tell me
Who you are.

Why have you come here?
You look like kings.
Why are you roaming in the forest?
"I am the son of Pavana,
I am a Vanara,
My name is Hanuman;
I have been sent
By Sugriva,
The chief of Vanaras.
He is virtuous,
He is a great hero;
He lives
In the Rishyamukha hill.
He wishes to make you
His friends,
I am his counsellor.

Rama said,
"O Lakshmana!
I am looking for Sugriva,
The monkey chief,
His counsellor has come to us.

He is versed in all the Vedas,
He must be a good grammarian,
His speech is wonderful;
Speak to him
In a friendly manner."
Lakshmana said,
"O Hanuman,
We are aware
Of the virtuous qualities
Of Sugriva
We are looking
For him alone
We shall act
According to his directions."

Hanuman said,
O Rama, O hero, "
Why have you come
To the forest?
Then Lakshmana said,
"O Hanuman,
We are the sons

Of King Dasaratha.
Rama was banished
From his kingdom,
By King Dasaratha,
To please his wife Kaikeyi.

"I am Lakshmana,
His younger brother.
Sita, wife of Rama,
Also followed him.
Sita was carried away
By a Rakshasa.
Diti's son, named Danu,
Who was turned into a Rakshasa,
By a curse,
Told us,
Sugriva must know
The abductor of Sita.
Now we need the help
Of Sugriva.

Hanuman replied,

"O Lakshmana,
Sugriva will receive you
With warm affection.
He has great enmity
With Vali,
His elder brother.
Vali has taken away,
Sugriva's wife.
He has turned him out
Of his kingdom.
He will surely assist you
In your search for Sita,
With his Vanara followers.
Come, let us now go to Sugriva."

Lakshmana said to Rama,
"Arya!
Sugriva also expects our help.
Hanuman is quite frank,
He is truthful too."

Hanuman assumed the form

Of a Vanara
And took
Rama and Lakshmana
On his back,
To Sugriva.

Friendship

Hanuman said to Sugriva,
"This is heroic Rama,
This is his brother, Lakshmana,
King Dasaratha is their father.
Rama has come to the forest
To fulfil his father's pledge.
He now seeks your help,
He is anxious .
To make friendship with you."

Sugriva said to Rama,
"I have heard
About your qualities,
From Hanuman.
I am a Vanara,

I stretch my hand.
Please grasp it with a vow,
Let us make friendship."

Rama accepted Sugriva's hand
In token of friendship,
And embraced him warmly.
Hanuman produced a fire.
Rama and Sugriva
Went round the fire.

Sugriva said to Rama,
"Vali is my elder brother.
He has taken away my wife.
He has deprived me
Of my kingdom.
I am roaming in this forest.
Please help me, O Rama,
To get rid of my fear."

Sri Rama said to Sugriva,
"I shall surely kill Vali."

Friendship was contracted
Between Rama and Sugriva;

At that time,
The left eye of Sita,
The brownish eye of Vali.
The left eye of Rakshasas,
Began to throb.

Sugriva said to Rama,
“I shall bring back Sita,
Abandon your sorrow;
She saw five of us on the hill
And threw down her ornaments.
They are in the cave.”

Sugriva showed them to Rama,
Rama showed them to Lakshmana.
Lakshmana said to Rama,
“I do not know
Her bracelets or ear-rings.
I know her anklets only,

Because I bowed to her feet
Every day.”

Rama asked Sugriva
“What is the cause of
Your enmity with Vali?
Please tell me
Everything in detail.”

Tale of Sugriva

Then Sugriva said to Rama,
“O Heroic Rama,
Vali is my elder brother,
He ruled the kingdom;
I obeyed him like a slave.

“Mayavi, an Asura,
Was the son of Dundubhi.
Vali become his enemy
On account of a woman.
That Asura challenged
Vali to fight one night.

Vali rushed forth
To kill him.
I followed Vali.

“Mayavi began to run,
We chased him.
The Asura entered
A big cave.
We stood at the mouth
Of the cave.

Vali said to me,
“Sugriva,
Stand cautiously
At the mouth of the cave.
I shall enter inside
And kill the Asura.”

“He entered the cave.
One year passed.
I thought
Vali had been killed.

“I saw warm blood
Coming out of the hold.
I heard the noise
Of the Asuras,
Who were fighting,
But I did not hear
The voice of Vali.”

“From all these
I concluded
That Vali was dead.
“I closed the mouth
Of the hole.
I did Tarpan rites
And came back
To Kishkindha.
I kept secret all these,
Somehow, the counselors
Came to know of them,
They made me king.”

“Vali returned

After killing the Asura.
He was very much enraged
When he saw me on the throne.
He abused me.
I narrated to him everything.
I apologised.
I placed the crown at his feet.
I requested him
To sit on the throne.

“I told him
That I would be his servant.
But he abused me
And turned me out
With a single piece of cloth.
He took my wife also.

“O Lord Rama,
I am innocent.
Help me now,
Show me thy grace.”

Rama said to Sugriva,
“I shall rescue you;
You will soon get back
Your kingdom and wife."

Power of Vali

Sugriva said to Rama,
"I shall describe to you
The power of Vali.
He can travel
From the Eastern ocean
To the Western ocean.
He tosses mountain peaks
And receives them like balls.
He breaks down big trees."

"He killed
The mighty Dundubhi,
An Asura, in the form
Of a buffalo,
Who possessed the strength
Of a thousand elephants.

He hurled his dead body
About a league off.
Drops of blood
Fell on the hermitage
Of Rishi Matanga.

"Rishi Matanga
Pronounced a curse,
"That Vanara
Who has done this act
Will die at once
If he comes here.

"Vali could not come
To the Rishyamukha hill
So I am living here.
Now tell me,
How will you be able
To kill Vali?"

Then Lakshmana said,
"0 Sugriva,

What will make you believe
In the defeat of Vali?"

Sugriva said,
"0 Lakshmana,
Vali pierced
These seven palms.
If Rama can pierce
One of them with an arrow,
And throw off the skeleton
Of this buffalo,
Two hundred bows off,
I shall consider
Vali as dead."

Rama said to Sugriva,
"I shall give you
Convincing proofs
Of my valour."

He pushed the skeleton
With the toe

To ten Yojanas.
Sugriva said,
"O Rama pierce
A palm tree with your arrovv.
Then I shall be able
To judge the power and strength
Of the two."
Then Rama sent an arrow.
It pierced the seven palms,
A rock and the earth,
And came back to the quiver
In a minute.

Sugriva was stunned
At Rama's heroic feat.
He fell down
At the feet of Sri Rama,
I am quite satisfied now."

Rama said,
O Sugriva,
Let us go to Kishkindha.

You go ahead
And challenge Vali."

Sugriva's Challenge
They all arrived
At Kishkindha.
Sugriva summoned Vali
To fight.
There was a terrible fight
Rama could not send
His arrow,
As the brothers
Were both alike,
Sugriva was defeated,
He ran away in fear.

Sugriva said to Rama,
"You asked me
To challenge Vali.
You did not help me.
I cannot understand you,
Your conduct."

Rama said to Sugriva,
"My friend,
Do not be.angry.
You and Vali
Were like the
Twin Asvini brothers.
So I could not shoot
My arrow.

"Go now and fight
With your brother,
I shall kill Vali now.
Put on some mark,
So that i can recognise you"

Lakshmana tied some
Blossoming creeper
Around Sugriva's neck.

Sugriva challenged Vali
To a fight again.

Tara, wife of Vali,
Told her husband,
"Do not go to fight
With Sugriva.
Mighty Rama will help
Your brother in battle.
Declare now
That Sugriva is heir apparent.
Make him your friend.
Vali did not listen
To the words of Tara.

Vali Was Grounded

Vali attacked Sugriva
Both were wounded.
Sugriva became exhausted,
He indicated to Rama
By gestures and signs,
His loss of strength.
Then Rama discharged an arrow

On the chest of Vali,
Vali fell on the ground.

Vali Accuses Rama

Vali said to Rama,
"Why did you strike me down?
You are a wicked villain,
You have committed a sin
By killing me.
"I had no concern with you,
I have not done any wrong
To your city or province,
How will you explain
Your conduct?
You have struck me
By concealing yourself,
Just as a serpent bites
A person when asleep
You have committed sin
By this act.
"if you had told me

To recover Sita,
I could have done that
In the course of a day.
I could have brought to you
Wicked Ravana,
By binding him with a chain.
You have killed me unjustly.
What have you gained
By my death?
I am not at all sorry
For my death."

Rama's Reply

Rama said to Vali,
"Vali, you are childish,
You are ignorant of duty,
You are irreligious, Passionate,
And characterless.
Elder brother and preceptor
Should be treated
As one's father.
Younger brother and pupil

Should be regarded
As one's son.

"You do not know
Right and wrong.
You have molested
Your younger brother's wife,
And violated
Eternal principles
Of righteousness.
Ruma, wife of Sugriva,
Is your daughter-in-law,
According to the Sastras,
So I have punished you.
I am a Kshatriya.
How can I overlook
Your crimes?
Death is the only
Punishment
For one who violates
Immemorable customs.

"Sugriva is my friend,
I have promised
To help him.
I cannot break
My promise.
The king who sets free
An offender
Commits a great sin.

"People capture deer
Either openly
Or by lying in ambush.
You are a monkey.
I am not sorry
For striking you.
From a place of concealment,
I have struck you,
As you are an animal.
The king should do good
To his tenants.
You are unjustly accusing me
Through your anger."

Vali now became wise,
He got spiritual vision.
He thought
That Rama was innocent.
He then said to Rama,
"0 Rama, you are just,
Your words are true;
Please pardon me
For uttering harsh words,
Please save me now.

"I am distressed
About Angada.
He is my only son,
He is a mere boy,
I love him dearly.
Please protect him now.
Let not Sugriva
Insult Tara."

Rama said to Vali,
"0 Vali,

Now you are freed
From your guilt,
As you are punished.
You have got
Your religious nature,
Abandon all sorrows.
I will take great care
Of Angada,
Sugriva will not slight him."

Vali said to Rarna
"I am going to give up
My vital breaths.
Please pardon me
My mistakes."

Last Words of Vali

Vali said to Sugriva,
"O beloved brother.
Do not be offended at me,
I am a great sinner.
Please take care of my son Angada,

He is dearer to me than life,
He is heroic like you,
He will help you,
In killing the Rakshasas.
Tara is wise;
Take her advice in difficulties.
Work fearlessly for Rama,
Put on this celestial
Gold necklace;
It will make you victorious."

Sugriva took the necklace,
He nursed Vali.
Vali said to Angada
"My beloved son!
Serve Sugriva whole-heartedly,
Bear pleasure and pain,
Be indifferent to good and evil.
Do your duties properly.
Be loyal to your Master,
Keep yourself aloof
From the enemies of Sugriva.

Saying thus,
Vali gave up
His last breath.

Tara
Tara heard
That Vali had been killed
By Lord Rama.
She came out with Angada,
She came near Vali,
And fainted in sorrow,
As soon as she saw him.
She burst into tears.

Then Hanuman consoled Tara,
"O Queen! Do not mourn.
Life is uncertain
On this earth,
Let the funeral rites be done,
Install Angada on the throne."

Tara said to Hanuman,

"I do not care for my son
The kingdom belongs to Sugriva,
Let me take shelter
Under the feet of Vali;
Let me lie down by his side."

Tara's Lamentation

Tara was sunk
In an ocean of grief.
She said,
"I was the wife of a hero,
I have become a widow now.
My dignity and happiness are gone!
The woman who has lost her husband
May possess sons and riches,
But still she is called a poor widow
By the people!"

Sugriva's Repentance

Sugriva felt very much
For the death of his brother.
He said to Sri Rama,

"Queen Tara is crying bitterly,
What shall I do
With the kingdom?
I shall go back
To Rishyamukha hill.
My brother said to me,
"Go away, I will not kill you."
He always showed me
Brotherly love.
I have done
A very unrighteous act.
Angada will not survive.
Tara may die of grief
For her son.
Therefore, I wish to enter the flames
These Vanaras will search for Sita
Please agree to my proposal"

Tara said to Sri Rama,
"O valiant hero!
Kill me with the arrow
With which you have slain Vali.

I shall then be near him,
Vali cannot bear my separation."

Then Rama said to Tara,
"Give up this bad intention,
Your Angada will become heir-apparent,
You will be happy."
Tara was consoled by Sri Rama.
She controlled her grief.

Rama consoled Sugriva.
He said to Sugriva.
"Do not grieve,
Let the funeral rites
Be performed at once"
Then Angada did the rites.
They all performed Tarpan.

Coronation of Sugriva

Hanuman said to Sri Rama,
"Let Sugriva be crowned now.
Permit him to carry on

The royal duties.
Please enter the beautiful cave
And give the kingdom into his hands."

Rama said to Hanuman,
"I will not enter the city;
I must observe the command
Of my father,
You can install him on the throne!"

Rama said to Sugriva,
"Make Angada heir-apparent.
The rainy season has set in
Go to Kishkindha,
Rule over the kingdom.
Make arrangements
For the destruction of Ravana,
After the rainy season is over."

Then Sugriva went to Kishkindha.
Sugriva was installed on the throne;
Sugriva appointed Angada

As heir-apparent.
He got back his wife Ruma.

Rama with Lakshmana
Went to the Prasravana hill
And lived in a cave.
Rama was drowned in sorrow
When he thought of Sita.
Lakshmana consoled Rama,
"O Arya!
You will attain your object
With the help of Sugriva.
Abandon your sorrow,
Your enemies will be destroyed."

Sugriva lived happily
With his darling Ruma.

Advent of Autumn
Hanuman said to Sugriva,
"Sri Rama is waiting for you,
The rainy season is over,

Fulfil your promise to Rama.
Do not make any delay
Delay is dangerous.
Rama was your friend,
In your adversity.
Through him alone,
You got back your kingdom
And your wife."
Sugriva asked Nila
To mobilise the Vanara troops.
He said to Nila,

"Go now with Angada
To tell the Vanaras,
To reach here within fifteen days
Whoever fails
Will be put to death."

Rama was affected with grief
At the advent of autumn.
He thought of Sita often.
Lakshmana encouraged Rama,

"O Lord Rama!
Be cheerful and energetic,
Abandon sorrow,
Let us concentrate
On our work.

Rama said to Lakshmana,
"Sugriva is spending his time
In amorous sports;
He is indifferent,
He promised to help me,
In the search for Sita.
He has forgotten his promise!

"Go now to Kishkindha.
Tell Sugriva,
Who is under the intoxication
Of vulgar pleasures,
That he is a wretch
Who breaks his promise.
Tell him to keep his promise,
If he fails,

I shall destroy him."

Sri Lakshmana said to Sri Rama,
"Sugriva has changed his mind,
I shall kill that liar today.
Let Angada search for Sita."

Sri Rama said to Lakshmana,
"Control your anger.
Tell Sugriva gently,
"Friend! The time for searching Sita
Is about to be over."

Lakshmana reached Kishkindha
The chief of the Vanaras
Informed Sugriva
Of Lakshmana's arrival.
Sugriva did not pay
Any attention to his words,
As he was sporting with Ruma.

Lakshmana said to Angada,

"My boy! Quickly inform Sugriva
Of my arrival."

Angada went to see Sugriva.
Sugriva was sleeping
Under the influence of liquor!
The Vanaras made a roar;
Sugriva was aroused from sleep.
Hanuman said to Sugriva,
"O king! Look!
The autumn has come.
You must make preparations now.
You are guilty.
Sri Rama is pining
On account of his separation
From his beloved Sita.
Lakshmana has come in wrath
To tell you that you are indifferent.
Please Lakshmana
With folded hands;
Keep your promise to Rama."

Lakshmana entered the place
And resounded the place
With the twang of his bow.
Sugriva was frightened.

He said to Ruma,
"Try to pacify him;
I shall see him
After he is pacified."

Ruma said to Lakshmana,
"O valiant hero!
Why are you angry?
Who has disobeyed your behests?"

Lakshmana said to Ruma,
"Ruma! Your husband
Is a slave of lust,
We are affected with grief,
He has been indulging
In sensual pleasures!
He had promised to collect troops

After the expiry of the rainy season.
He has forgotten all about this,
Under the influence of wine."
Ruma said to Lakshmana,
"Kindly forgive him,
He is your brother.
Even saintly persons
Are swayed by passion
Through ignorance!
Sugriva is fickle Vanara.
He has already issued orders
For the collection of troops.

Lakshmana Pacified

Lakshmana said to Sugriva,
"That wicked man
Who is ungrateful,
Who fails to stick
To his promise,
Who fails to do
His friend's work,
After attaining his object,

Is fit to be killed.

"You are a liar,
You are ungrateful and mean,
You have gained your object,
You have obtained your kingdom,
And your wife Ruma;
You have neglected
The sacred work of Sri Rama!

"You are a villain;
If you fail to serve Rama,
You will share the fate of Vali.
Be sure of this!"
Ruma said to Lakshmana,
"0 Undaunted hero!
Sugriva is not a liar
He is not ungrateful.

Even Rishis are swayed
By lust!
Sugriva became a victim

To sensual pleasure.
He is fatigued,
So he was not able
To attend to his duties.
I apologise for him,
He can give up kingdom,
Wealth, his own life,
Ruma and myself
For the sake of Rama!

He will soon restore Sita,
After killing Ravana.
He has sent people
To collect troops."

Lakshmana was pacified
By the reasonable speech
Of Ruma.
Sugriva said to Lakshmana
" I am your obedient servant
Please Pardon me.
I am always grateful to Rama.

it is impossible for me
To return even one hundred part
Of his kind services!
He is omnipotent,
He is not in need of my help,
My help will be only nominal.

Lakshmana said to Sugriva.
"You are also like Rama
 In prowess.

Now come with me to Rama,
He is smitten with grief,
For Sita's separation.
Go and console him,
That is the reason why
I was harsh to you,"
Please excuse me.

Sugriva 's Directions
Sugriva said to Hanuman,
"Fetch all Vanaras soon,

Those who have
The strength of elephants,
Those of golden colour,
And others.
Those who will not come
Within ten days,
Will meet with death.

Hanuman sent
Powerful Vanaras
In different directions
Millions of Vanaras
Arrived at once.

Then Sugriva and Lakshmana
Went to see Sri Rama.
Rama said to Sugriva,
"Consult your minister
And make preparations
For the war."

Sugriva said to Sri Rama,

-My noble friend!
Vanaras have arrived
From all places.
They will help you in the war
And bring back Sita.

Nila, Gavaksh,
Darimukha, Dvivida,
Jambavan, Angada,
Durmukha, Hanuman
Came with millions of Vanaras
And offered their services
To Sugriva.
Then Sugriva introduced
The Chief to Sri Rama.

Rama said to Sugriva,
"Find out whether Sita
Is alive or not,
Find out the whereabouts
Of Ravana,
Then we shall do the needful."

Sugriva said to Vinata,
"O hero!
Take with you
A thousand Vanaras,
And set out for the East;
And gather information
About Sita and Ravana,
Search rivers, islands,
All the provinces and mountains."

Sugriva sent Nala,
Agniputra, Hanuman,
Jambavan, Gaja
Sushena, Angada,
To the South.
"Search through
The Dandaka forest,
Vidarbha, Matsya,
Kalinga, Avanti,
Pandya and other places."
Sugriva sent Sushena,

His father-in-law,
With a troop of Vanaras
To the West.
He said to the Vanaras,
"Return within a month,
Or you will meet with death."
He sent Satabali
With a band of Vanaras,
To the North.

Sugriva said to Hanuman,
"O valiant hero!
I rely more upon you
For the accomplishment
Of this difficult task
You are strong and wise.

Rama said to Hanuman,
"Take this ring,
Which is engraved
With my name.
Sita will be able to know

That I have sent you
By this token.
She will meet you
Without any suspicion or fear,
You will certainly achieve
My object.
You are a valiant hero.
I entirely depend upon you."

Then Hanuman took the ring,
He placed it on his head,
And bowed down to Rama.

Then the Vanaras marched
To their destinations.
They made a vigorous search.
But they were not able
To find out Sita.

Hanuman and Angada
Marched fearlessly.
The Vanaras became despondent

As they were not able to find Sita.
And said,
"Courage and skill,
Are the keynotes of success.
Don't despair.
March on boldly."

Angada 's Despair

Angada said to the elderly Vanaras,
"A month has already passed.
We have not found Sita!
You will surely meet with death
If you all go to Sugriva.
Let us fast ourselves to death,
It is better to die here."
Angada and the Vanaras.
Decided to starve themselves
To death!

Sampati

Sampati lived in the Vindhya hills.
He was the brother of Jatayu.

He came out of his cave,
He found out that the Vanaras
Had resolved to die!

He said,
"I shall eat the Vanaras,
I have got my food now"

Angada said to Hanuman,
"The greedy vulture
Has come in the form of Death
All beings, even birds,
Are helping Rama.
Jatayu helped Rama,
He was happy,
Because he died fighting.
We are all tired,
We could not find Sita,
We too shall give up
Our lives for him.

Sampati said,

"Who is it
That is speaking of
Jatayu's death?
I hear his name
After a long time,
"I am pleased to hear
About the virtues of my brother.
O Vanaras!
Tell me how Jatayu died.

My wings have been burnt
By the rays of the sun.
Please take me down
From the mountain."

Angada brought down Sampati
From the peak and said,
"I am Angada, Vali's son.
Rama with his brother Lakshmana
And wife Sita
Came to the Dandaka forest,
At the command of his father.

Ravana carried off his wife.
Jatayu, friend of Rama's father,
Fought with Ravana.

"Ravana cut off his wings
And killed him.
Rama cremated Jatayu.
Jatayu attained
The abode of Lord Hari.

"Rama became the friend
Of Sugriva, my uncle.
He killed Vali
And gave the kingdom to Sugriva.
We are searching for Sita.
We cannot find her.
"We entered the tunnel
Made by Maya.
The time has expired
Within that tunnel.
We are starving ourselves
To death,

Out of fear of Sugriva!"

Sampati said to Angada,
"Jatayu is my younger brother.
I have lost my wings,
I have become too old,
I have not heard anything
About Jatayu till now."

Angada said to Sampati,
"Please tell me
Where does Ravana live?
Whether near or far off."
Sampati said to Angada,
"I have once seen Ravana
Carrying a young woman.
She was weeping.
She cried '0 Rama! 0 Rama!'
She threw down her ornaments.
Now I infer to be Sita.

"Ravana lives

In the island of Lanka;
He is the brother of Kubera;
He is the son of Visvasrava;
The place is one hundred Yojanas
From here across the sea.
Sita is confined there,
She is guarded
By the Rakshasa women.
Cross the ocean at once,
You will find Lanka,
You will see Janaki.
I have got supernatural vision,
On account of the Sauparna.
I can see Ravana and Sita
From here.
I possess a long sight.

"Now take me to the seashore;
I shall perform Tarpan
For Jatayu."

The Vanaras were highly pleased

At this happy news.
They took Sampati to the beach
And then brought him back
To the Vindhya hill.

Then Jambavan said to Sampati,
"O king of the birds!
Tell us everything about Sita
And save the Vanaras.

Sampati said,
"O Vanaras,
I shall tell you now
How I came to know
About the abduction of Sita
I have a son named Suparsva;
He feeds me in due time.
"Once he went out
In the morning
To get food for me,
But he came back
In the evening

Without anything.
I was very hungry,
And became angry.

"Then he said to pacify me
O beloved father!
I soared in the sky
And waited for food.
I saw a dark man carrying
A beautiful woman.
I wanted to capture both
For our meal!

"But that man entreated me,
'Do not obstruct
Allow me to pass.'
I allowed him to go
As he sought my protection.
I learnt from the Siddhas
That the man was Ravana,
And the woman was Sita,
Wife of Sri Rama,

She was weeping in distress.
That is the reason why
I am late today.

"O Vanaras!
Now get yourselves ready
For doing the work of Sri Rama.
Do not delay
Even a second."

Nlsakara's Foretelling

Sampati said to the Vanaras,
"Hear me, O Vanaras,
Formerly, my wings
Were scorched by the sun.
I fell down unconscious,
I regained my consciousness
After six days.

"I fell on the Vindhya hill.
Sage Nisakara lived here.
I have been living here

For eight thousand years,
Even after his death.

"I wished to see the sage.
I reached his hermitage
With great difficulty.
He said to me,
"O bird, I cannot recognise you,
As your wings have been burnt.
You seem to be Sampati,
You came in human form
To see me.
Now tell me
How your wings have been scorched?

"Then I replied to the sage,
'O venerable sage!
Formerly myself and Jatayu.
Soared up in pride,
To conquer Indra.
Jatayu was fatigued.
I protected him with my wings;

But my wings were burnt.
I fell down on the hill;
I have lost my kingdom,
And my brother too;
I have come here
To give up my life,
By throwing myself from the hill.

"The sage said to me,
"Both the wings will again grow.
You will regain.
Your power of vision
And bodily strength!
Rama will come
To the Dandaka forest.
Ravana will take away Sita.
The Vanara troops
Will come to search for Sita.
Give them the information
About Sita,"

"O Vanaras!

I am waiting for you
For the last eight thousand years."

Sampati developed new wings;
He became highly delighted,
He said to the Vanaras,
"I have got back my wings,
I am getting very strong now.
Search vigorously,
Do not lose heart,
You will surely find Sita."

Saying thus,
Sampati soared into the sky.
The Vanaras quickly went
Towards the South
To search for Sita.

Angada Tests the Strength

Angada said to the Vanaras,
"Tell me, who amongst you
Will cross this ocean,

Which extends
To one hundred Yojanas?

Gala said,
"I can leap ten Yojanas."
Gavaksha said,
"I can leap twenty Yojanas."
Sarabha said,
"I can advance thirty Yojanas."
Rishabha said,
"I can leap forty Yojanas."
Dvivida said,
I can cover seventy Yojanas."
Sushena said,
“I can leap eighty Yojanas."
Jambavan said,
I have grown old,
I can cover ninety Yojanas."
Angada said,
'O Jambavan!
I can cover this hundred Yojanas,
But I doubt very much,

Whether I shall be able
To return or not."
Then Jambavan said to Angada,
"O Prince!
You are the master?
You should not take up this work.
Jambavan said to Hanuman,
"O chief of the Kapis!
Why are you silent?
You are a valiant hero,
You are the foremost
Among the Vanaras;
Why are you indifferent now?

"You soared in the sky
As soon as you were born
To eat the rising sun;
You took the sun
For an edible thing;
At that time,
You sprang up
Three hundred Yojanas!

Rise up and cross ocean,
Save us all,
We are sunk in despair!

Thereupon, Hanuman
Assumed a gigantic form
And said,
"I shall find Sita,
I can travel even
Thousands of Yojanas,
I can uproot the rocks.

Then Jambavan said,
"O valiant Hanuman!
You have removed
All our sorrows
May you cross the ocean?
With the blessings of the sages
And our prayers!

We will wait here,
Our lives depend upon your return."

Then Hanuman climbed
The Mahendra hill.
He began to think of Lanka.

SUNDARA KANDAM

Hanuman's Leap

Hanuman resolved
To travel through the sky,
In quest of Sita.
He said to the Vanaras,
"I shall reach Lanka
With the speed of wind.
I shall uproot Lanka
And bring Ravana."

The Mainaka hill
Rose from beneath
And said,
"0 chief of the Kapis!
You have undertaken
A difficult work.
Please take a little rest
On my peak."

Hanuman said,
"O Mainaka,

I am going on an urgent task,
I cannot take any rest now."

Then the Suras and Siddhas
Said to Surasa,
The mother of the Nagas,
"O Goddess!
Assume the form of a Rakshasi,
And put some obstacles,
In the path of Hanuman.
We wish to test his prowess;
We want to find out,
Whether he will be able
To do the work of Sri Rama."

Surasa assumed the form
Of a Rakshasi,
Obstructed Hanuman
And said,
"I shall devour you today;
Enter the cavity of my mouth."

Hanuman said,
"O Rakshasi!
I am in a great hurry now,
I swear to come back to you,
After giving information of Sita
To Sri Rama."

The Rakshasi said to Hanuman,
"I cannot wait any longer,
If you have strength,
You may come out of my mouth."
Hanuman said,
"Open your mouth."

Hanuman expanded his body
To ten Yojanas;
The Rakshasi opened her mouth
To twenty Yojanas;
Hanuman extended his body
To thirty Yojanas;
Then Surasa gaped her mouth
To forty Yojanas;

Then Hanuman to fifty Yojanas,
Surasa to sixty;
Then Hanuman to seventy,
Surasa, to eighty,
Then Hanuman to ninety,
Surasa to hundred.
Then Hanuman contracted his body,
Entered Surasa's mouth,
And came out of it.
He said,
"O Rakshasi!
I have come out of your mouth,
Now I go to find out Sita."

Then the Rakshasi Simhika,
Followed the shadow of Hanuman.
She wanted to eat Hanuman.
Hanuman entered her mouth
And tore her into pieces,
Then he came out of her mouth.

He crossed the ocean,

He got down on the peak
Of a mountain.
He saw the city of Lanka.

City of Lanka

Various trees grew
On the Trikuta,
Or the Lanka hill.
Hanuman, at last, arrived
At Lanka.
It was the most beautiful city,
It stood on the summit of the hill,
It was well protected,
It had golden gates and walls.

Hanuman reflected now,
"How can I meet Sita?
How can I enter Lanka,
I shall enter the city at night,
In invisible form"

He diminished his body

To the size of a cat.
He entered the city at night.
The Rakshasas were guarding it.

The guardian deity
Of Lanka
Saw Hanuman at the gate
And said,
"Who art thou?
Why have you come here?
Tell the truth
Or I shall kill you now."

Hanuman replied,
"I shall tell you who I am,
But tell first,
Who art thou.
She replied,
"I am the guardian deity
Of Lanka,
I am the Rakshasa chief,
I am the servant of Ravana."

She slapped Hanuman.
Hanuman struck her

With his left fist;
She fell on the ground.

She said to Hanuman,
"O mighty hero!
You have defeated me.
Now I shall tell you
An old story.
Once God Svayambhu said to me,
"O Rakshasi!
A Vanara will defeat you,
Then know that evil days
Have come for the Rakshasas.
The time has come now
With your arrival.
You may enter the city now
And search for Sita."

Ravana's Palace

Hanuman entered
The palace of Ravana.
He moved
From room to room,
Garden to garden.
He searched for Sita.
He entered Ravana's
Bed chamber.
He saw every corner
Of the harem.
He could not find Sita.

He reflected within himself,
"In vain, I have crossed the ocean.
All my labours have been in vain.
The time for search is over.
What will Jambavan
And Angada say?
What shall I say to Rama?
It is better to fast to death!
I shall try again."

Hanuman came out
Of Ravana's palace,
He reflected,
"I shall search Lanka
Again and again,
Till I find out Sita,
I see the Asoka woods;
I shall now go
To that place."

Asoka Forest

Then he proceeded
To the Asoka forest,
He jumped over the wall.

He broke down the trees,
He climbed upon
The Simsapa tree;
He saw a lean woman,
He saw her surrounded
By Rakshasis on all sides.

Hanuman knew her to be Sita
From the instructions
He had formerly received.
He remained concealed,
Behind the leaves
Of the Simsapa tree.

Ravana Visits Asokavana

Ravana went
Towards the Asoka woods.
He was ever thinking of Sita;
He became passionate.
Hanuman saw Ravana.

Ravana went near Sita.
Sita trembled with fear,
She shed tears,
She was in a miserable state!

Ravana said to Sita,
"Show your love to me,
I love you very much.

Decorate yourself,
Wear beautiful garlands,
Do not fast,
Take food and drink;
The beauty of your youth
Is passing away,
Become my wife,
I will give you
All my wealth.

"There is no match for me
In the three worlds!
My sweet darling!
Look at my riches,
Prowess and strength.
Rama is clad in rags.
What will you do
With poor Rama?
He is wandering in the forest,
He has lost all his beauty,
I Doubt
Whether he is still alive or not.

He cannot get you back
From me.
I have no attachment
For my wives.
Become my queen,
Gratify my wish.

Sita's Reply

Hearing these words
Of proud Ravana,
Sita shed tears.
She placed a blade of grass
Between her and Ravana.
She said to Ravana.
"I am chaste,
I am devoted to Sri Rama,
I am born of a high family,
Don't hanker after me.
Be attached to your wives,
Be virtuous;
Do not take me
For a common woman

"Another's wife
Should be protected
Like one's own wife.
Your intellect Is perverted.
The city of Lanka
Will soon be reduced to ashes,
Four your fault.
Do not try
To tempt me,
By your pomp and riches,
Make friendship with Rama,
Take me to Rama.
Rama's arrow
Will soon fall on Lanka.
You have done
An unworthy act
By stealing me,
During Rama's absence."

Ravana's Reply

I love you very much,

You have insulted me,
You are unkind to me;
I shall wait for
Another two months,
According to the pledge,
Afterwards, you will have
To share my bed.
"If you do not agree,
My cooks will cut you into pieces,
For my breakfast."

Sita said to Ravana,
Rakshasa!
O mean fellow!
By the fire
Of my chastity,
I can reduce you to ashes.
I would have done this,
But for my austerities
And Rama's permission

You are a warrior,

you are Kubera's brother,
Behave virtuously."
Ravana said
To the Rakshasis,
Find out means
To unite Sita with me.
Do this by good
Or bad conduct,
By threat or oppression,
By coaxing or persuasion.”

Rakshasis Try to Persuade Sita

The Rakshasi Ekajata
Said to Sita,
"Ravana is born
Of the Pulastya line.
You are stupid;
So you do not realize
The glory Of being the wife
of the great Ravana.
Become his wife now"

Harijata said to Sita,
"Ravana is a mighty hero,
He has conquered Indra.
Love him dearly,
He will renounce
Even Mandodari,
And attend on you."
Sita said to the Rakshasis,
"You can even devour me.
I cannot agree
To your proposal.
I am ever attached to Rama
Like Sachi to Vasishtha,
Savitri to Satyavan."

Hanuman heard
All the words of the Rakshasis.
The Rakshasis
Became very angry
And said,
"Bring the axe quickly,
Let us kill this woman

And divide the meat equally."

Sita said to the Rakshasis,
"I cannot consent
To your request.
How can I be
The wife of a Rakshasa?
You can eat me up now."

Sita shed tears,
She thought of Rama,
She cried, "O Rama!
I cannot see thee!
I shall give up my life!
Shame to me
I am still alive
In the absence of Rama!
My heart is made Of adamant."
"I shall never yield
To crud Ravana.
Why Rama is sitting idle
Without searching for me!

Where is heroic Rama now?
He does not know
That I am here.
It is better to die,
I have lost the love of Rama."

Trijata's Dream

Trijata, an old Rakshasi Said,
"O Rakshasis!
I had a dreadful dream
At the end of night.
Ravana will be destroyed
With all his family.

Then the Rakshasis said,
"O Trijata!
Tell us all about the dream."

Then Trijata replied,
"I dreamt
As if Rama had ascended
The Vimana,

With Lakshmana;
Sita was united with Rama!

I saw Ravana
With his head shaved
And besmeared with oil.
He was expelled
From the Pushpaka Ratha.
He was roaming in the forest!

"He was seated on a chariot,
Drawn by asses.
I saw him tumbled
Headlong from the ass,
On the ground.
He fell into a dark
Filthy pit.

"A dark woman
Was dragging him,
By a rope tied to his neck.
I saw Kumbhakarna

And lndrajit,
With shaven heads.
I saw Lanka in ashes;
Kumbhakarna and
Other heroes
Were entering
Into pools of cowdung.

"O Rakshasis!
Run from this place,
Rama will surely
Get back his Sita,
He will kill you all.
Do not oppress Sita.

Console her
With sweet words.
Let us pray to her
For our good.
Let us pray
For her forgiveness.
She will free us

From great fear.
she is noble and pious,
Revana will be killed,
Rama will gain victory,
Look! Sita's left hand
Is throbbing."

Sita heard
All what Trijata said.
She said to Trijata,
"If what you say
Turns out to be true,
I will save you all."

Sita Laments

"Ravana will kill me
After a month.
He will cut me into pieces.
O Rama! 0 Lakshmana!
I am sunk
In the ocean of grief.
I have become emaciated.

There is not the least hope
Of reunion with Rama.
I am most unfortunate.

"I shall soon give up my life
By twisting the hair
Round my neck.

She held a branch
Of the Simsapa tree,
And began to cry,
Thinking of Rama.

Sita's left eye began to quiver,
Her left arm began to throb,
Her left thigh throbbed;
These auspicious signs
Cheered up Sita.

Hanuman heard everything -
Janaki's lamenation,
Trijata's dreams,

And the threats
Of the Rakshasis.

He thought within himself,
"I shall now console Sita,
I shall devise some means,
So that Sita may listen
To my words without fear;
She should not mistake me
For Ravana,
Who can assume any form
At his will.

"If I utter the word of Rama ,
She will not be frightened;
I shall recite the deeds of Rama
In a sweet, small tone,
So that she can believe me.

Hanuman came near Sita
And said gently,
"There was a noble king

By the name of Dasaratha.
Rama is his eldest son.
He is wise and virtuous,
He is a noble hero;
He came into the forest,
At the command of his father,
With his wife Sita.
He killed Khara and Dushana.

"Ravana took away Sita.
Rama made friendship
With Sugriva.
He killed Vali,
And crowned Sugriva.
The Vanaras went out
In search of Sita.
I crossed the ocean
At the words of Sampati,
You seem to be Sita!
From what I have heard,
From Rama and Lakshmana,
About her beauty, colour and signs.

Sita heard the speech
Of Sri Hanuman.
She became highly delighted,
She looked towards
The Simsapa tree,
And saw Sri Hanuman.
She was frightened.

Hanuman's Message

Hanuman approached Sita
And saluted her
And said,
“Why do tears fall from your eyes?
Art thou Sita
Whom Ravana has stolen away
From Janasthan?
It seems thou art
The queen of Rama,
From the ascetic dress
And celestial beauty!"

Thereupon Sita said,
"I am the wife of Rama,
Daughter of Janaka.
My name is Sita.
King Dasaratha
Asked Rama
To retire to the forest,
To keep his word to Kaikeyi.

"Rama entered the forest;
I followed him,
We lived in the Dandaka forest.
Cruel Ravana has stolen me
From there,
He has allowed me
Two months' time,
After which, I shall give up my life.

Then Hanuman said to Sita,
"O venerable lady,
I have come as a messenger to you,
By Sri Rama's He is command.

He is quite well,
He has enquired of your welfare
Lakshmana too has sent
His salutations to your feet.
Thereupon Sita became glad.
Hanuman drew near,
Sita began to doubt,
"Why did I talk to him?
Ravana has come
In a different guise!

She took Hanuman
For wicked Ravana,
And then stopped talking.
Hanuman talked to Sita
In pleasant words.

"O Sita!
Listen to me!
Sri Rama is heroic,
He is highly handsome;
I have come to you

At Rama's command.
He is much afflicted.
By your separation,
You will soon meet
Rama and Lakshmana,

"And Sugriva, the Kapi Chief.
I am not wicked Ravana,
Abandon your fear and suspicion,
Believe my words.
At the command of Sugriva and Rama,
I have crossed the ocean,
And entered Lanka."

Sita said to Hanuman,
"O Hanuman!
"O mighty hero!
How are you connected
With Sri Rama?

How can there be friendship
Between men and the monkeys?

Please describe
The royal signs
That adorn Rama.
Then only I shall be free
From grief and doubt."

Thereupon Hanuman said to Janaki.
"I shall describe now
All the auspicious marks
Of Sri Rama.
Rama has eyes
Like lotus petals,
He is resplendent
Like the sun,
He is forgiving like the earth,
Intelligent like Brihaspati,
He is worshipped by all,

"He observes rigid vows,
He respects saints,
He is devoted to the Brahmanas,
He has broad-shoulders,

And long arms,
His eyes are red,
He has a deep voice,
he has even knees,
His gait is slow and majestic.
There are lines on the soles of his feet,
His back is short,
His nose is pointed,
His arms and legs are long,
His breast, forehead and back
Are spacious,
His forehead, nose, shoulders
Are high, His eyesight and intellect
Are sharp.

"Rama and Lakshmana
Met me in the forest.
I placed them on my back
And carried them to Sugriva.
Sugriva narrated his story,
Rama consoled him.
Then Lakshmana narrated to Sugriva

The sorrow of Rama,
On account of your being
Carried away by Ravana.

"Sugriva brought before Rama
The ornaments you threw
On the hill.
Rama killed Vali,
Brother of Sugriva,
And enthroned Sugriva.

My name is Hanuman,
I am the son of the
Wind god,
I am Rama's messenger,
I am a minister of Sugriva;
Sugriva has sent messengers
In different directions,
In search of you.
"Sampati, brother of Jatayu,
Said that you are in Lanka.
Then I leaped over the sea,

And crossed hundred Yojanas.

And entered the city at night
I saw you and Ravana,
O venerable lady!
I have narrated everything,
From the beginning to end.

Now talk to me freely.
Do not be afraid,
Do not suspect me.
Thou art my Lord Rama's
Devoted wife.
I have come here
To know your whereabouts.
Rama is quite well
Rama will soon recover you
By killing Ravana."

Sita now believed
That Hanuman was a
Messenger of Sri Rama.

She rejoiced heartily,
Tears came out of her eyes.
All her doubts and suspicions
Were now removed.

The Ring

Then Hanuman said to Sita,
"O lady! See this ring,
Sri Rama's name Is engraved on it,
Rama asked me
To hand it over to you
To create confidence.
Be cheerful, Mother!
Your sorrows will soon be over."

Sita took it with joy,
She was highly delighted.
She said to Hanuman,
"O Kapi chief?
O mighty hero!
You are certainly clever,
Bold, and heroic;

That is the reason why,
You have succeeded
In coming alone to this city,
Which is guarded on all sides.
Your heroism indeed laudable!

"O valiant messenger!
Is Rama not trying to rescue me?"

Then Hanuman said to Sita,
"O venerable lady!
Sri Rama does not know
That you are now in Lanka.
Otherwise he would have
Surely rescued you,
By this time.

I will tell him
All about you,
As soon as I return.
He will soon arrive here,
And kill Ravana,

And take you back,

He is ever thinking of you,
He is ever trying to get you back."
Sita said to Hanuman,
"O mighty hero!
Request Sri Rama,
To accomplish the work speedily,
Two months only remain."

Hanuman said to Sita,
"Get upon my back.
I shall take you to Rama,
I shall cross the ocean
Through the sky.
Agree to my proposal."

Sita said to Hanuman,
"How will you carry me,
Through such a long distance?
You are quite puny."

Hanuman resolved
To show his own form to Sita,
He began to expand in size,
To create confidence in Sita.
He said to Sita,
"I can easily carry Lanka
With its forests."

Sita saw the huge form
Of Sri Hanuman,
And said,
"I now know your
Valour and power.
When you carry me
I may slip down
From your back.
I do not wish
To touch the body
Of another man.

Let Rama come here
And rescue me,

It will be glorious,
Hanuman!
Bring him soon here
With Sugriva."

Sita's Message

Sri Hanuman said to Sita,
"Please give me some token,
To create confidence in Rama."

Sita said to Hanuman,
"O sweet messenger,
Please remind Rama
Of the crow incident
In Chitrakuta hill.
Rama was lying on my lap.
A crow came
And tore my breast,
With its beak.
That crow was the son of Indra.

Rama took a blade of grass,

And fixed it in his bow,
With Brahma-mantra.
He aimed it at the crow.
The crow could not get
Any help from anybody.
At last it sought
The shelter of Rama alone.
Rama took pity on the crow.
The crow offered
Its right eye for life.
Rama destroyed its right eye.

"O valiant Hanuman!
Tell Rama again and again,
That I shall live
For only a month!"
Sita took a jewel
From her head,
The precious Chudamani,
And gave it to Hanuman,
And said,
"O mighty hero!

Give this ornament
To Sri Rama,
As a token."
Thereupon, Hanuman
Took it in his hand,
And bowed to Sita.

Sita said to Hanuman,
"O hero!
Enquire after the welfare
Of Rama, Lakshmana,
And Sugriva too.
Ask Rama to rescue me
Without delay.
Tell him about my condition
And the harsh treatment
Of the Rakshasis.
What shall I say more?
May you now safely return."

Hanuman Destroys Asokavana

Then Hanuman thought,
"I have found Sita.

I should now find out
The power of the enemy.
I shall see Ravana
And then return.
I shall destroy the garden.
Certainly Ravana will become angry at this,
He will come with his army.
I shall kill the Rakshasas
And then return to Sugriva."

Hanuman felled down the trees,
And destroyed the Asoka forest.
The Rakhasis went to Ravana,
And said, "O king!
A dreadful Vanara
Is seated on the gate.
He has destroyed the Asoka woods.
But he has spared
The Simsapa tree
Under which Sita sits.
Please punish him."

Ravana became very angry.
He sent his servants
To capture Hanuman.
Hanuman saw them
And roared and said,
Victory to Rama! .
I am the son of the Wind-god,
I am the servant of Rama,
My name is Hanuman.
I shall go away
After destroying Lanka."

Hanuman killed Many Rakshasas.
Those who survived
Ran to Ravana.
And said,
"Many Rakshasas
Have been killed
By that valiant Vanara."

Ravana said to Jambumali,
"O hero!

Be ready to fight
With the Vanara."

Fight With Jambumali

Jambumali came
To fight with Hanuman.
There was a formidable fight,
Between the two.
Hanuman killed Jambumali,
And the son of the ministers,
And the five captains.

Hanuman kills Akshaya

Prince Aksha,
Son of Ravana,
Came to fight
With Hanuman.
There was a terrible fight
Between the two.
Hanuman dashed Aksha
On the ground
And killed him.

Ravana spoke to Indrajit,
"Akshaya and others
Have been killed,
By a Vanara!
You are a great hero,
Fight against this Vanara."

Then Indrajit went
To fight against Hanuman.
Hanuman roared,
Both were strong and fearless.
Indrajit sent his arrows
Against Hanuman.
Hanuman soared in the sky.
Indrajit sent Brahmastra
To bind Hanuman.
Hanuman's hands and feet
Were bound!

Then the Rakshasas
Got him by force.

They bound him with ropes.
He Was released
From the bondage,
By the blessings of Brahma.
Indrajit took Hanuman
Before Ravana.

He commanded his ministers
To find out
Who this Vanara was.
The ministers said,
"O Vanara!
What is your object
In coming to Lanka?
Who has sent you here?

Hanuman replied,
I am an emissary
Of Sugriva,
The Lord of Vanaras.
I have come here,
At his command."

Hanuman Before Ravana

Ravana thought,
"Is this Vanara the same Nandi,
Who cursed me
In Kailasa,
When I laughed at him,
For his monkey-like face?"

Then Prahasta asked Hanuman,
At the command of Ravana,
"Who are you?
Who has sent you?
Tell me the truth,
You will be set free.
If you tell lies,
You will be killed."

Then Hanuman said to Ravana,
"I have come here to see you.
I am a messenger of Rama,
My name is Hanuman.

I am the son of the Wind-god.
I have come here
In search of Sita.
It is not right for you
To confine another's wife.
Return Sita to Rama.

Sugriva has become
The friend of Sri Rama.
Don't ruin yourself.
Rama's arrow is powerful,
It will burn the three worlds.

Ravana's Reply

Ravana became very angry,
At these words of
Sri Hanuman.
He ordered
The executioners,
To kill him.

Vibhishana said

To his elder brother,
"O Lord! please stop.
Hanuman is an envoy,
He should not be killed.
This is against justice
And custom,
Consider what is right and wrong.
Ravana replied,
"There is no sin at all,
In killing a sinful person;
He has done much wrong."

Vibhishana said to Ravana,
"He can be whipped,
His body may be disfigured.
His head may be shaved,
But he should not be killed.

You will gain nothing
By killing Hanuman.
You should punish the man
Who has sent him here.

He has been sent
By another man.
He is not independent,
Therefore it is not proper,
To kill him.

"Further, these two princes
Are inimical to you.
If this Vanara is killed,
Who will urge them to fight?
Show your prowess
To your enemy,
Bring those Princes here "

Thereupon, Ravana
Accepted the wise words
of Vibhishana.

Burning of Lanka

Ravana said,
"O Vibhishana,
You are right.

It is not proper
To kill an envoy,
But we should punish him.
The tail is dear
To the Vanaras.
it is their ornament,
So bum it soon.

Ravana said
"O Rakshasas!
Soon burn the tail
Of this Vanara,
With his tail on fire,
Carry him on your shoulders,
All over the city."

Then the Rakshasas
Wrapped his tail,
With torn clothes.
Hanuman extended his tail.
The Rakshasas poured oil
Over his tail,

And set fire to it.

Hanuman became angry,
He began to strike
The Rakshasas,
With his flaming tail.
Then the Rakshasas bound him.
They blew conch and trumpets,
And proclaimed
The punishment,
Along the public roads.

The Rakshasis
Said to Sita,
"The tail
Of the red-faced Vanara,
Has been set on fire.
He is being dragged
Along the different streets,
Sita prayed
To the Fire and said,
"If am chaste,

If I am virtuous,
If I have been the devoted wife
Of one alone,
Become cool to Hanuman.
Then the Fire became
As cool as snow.
Hanuman thought,
"I should teach a lesson
To these Rakshasas'"

He moved about
From house to house,
From palace to palace.
He set fire to all places,
He burnt all the houses,
Except that of Vibhishana.
He then extinguished
The fire of his tail,
With the waters of the sea.
Hanuman was in great anxiety,
He thought that the fire
Might have burnt Janaki.

He heard the bards
Thus converse,
"The splendour of Lanka is gone,
What a great wonder!
The city has been burnt
But Sita has escaped!"
Hanuman heard these words
And became very happy.
He again went
Towards the Simsapa tree.
He saluted Sita
And ascended Arishtha,
The lofty hill.
He expanded his body
To cross the ocean.

Hanuman Leaves Lanka

He started his journey
On the sky,
He made a great roar.
The Vanaras were anxiously waiting

For Hanuman.

They heard his roar.
Then the Vanaras
Jumped in joy.
Hanuman landed upon the peak,
All the Vanaras surrounded him.
Then Hanuman bowed
To Jambavan and Angada.

They welcomed him.
Hanuman gave a brief account
Of his heroic deeds.

He said,
"O Vanaras!
I have seen Sita,
In the Asoka forest.
She is surrounded
By dreadful Rakshasis.
She is weak and lean
On account of fasting,

Then Angada said,
"O mighty hero!
There is no equal to you,
In valour and prowess.
You have saved our lives.
Now we shall go to Rama.
Wonderful is your devotion
To your master!
Wonderful is your patience!

Hanuman Describes His Exploits

Then Jambavan said
"O Hanuman!
How did you find Sita
In the Asokavana?
How did you get the clue of Sita?
What did she say?
Tell us everything in detail."

Thereupon Hanuman said,
"I rose up into the sky

From the Mahendra hill,
I met various obstacles
On the way.

"I reached Lanka,
I searched Ravana's palace,
But could not find Sita.
Then I proceeded
To the Asoka wood.
I ascended a tree
And found Sita,
By the side of a Simsapa tree.
Ravana came there
And entreated Sita.
To become his wife.
Sita rebuked him.
I approached Sita
After Ravana left the place.

"I sang the praise of Rama.
She asked me,
Who are you?'

Then I narrated the whole story
And handed over the ring.
Then I asked for a token from her,
She gave me her Chudamani.
She said,
"If Rama does not come
Within two months,
I shall put an end
To my life."

I broke down the Asokavana,
I destroyed many Rakshasas,
I killed Akshaya.
Indrajit took me
Before Ravana,
By tying me with a rope.
He bound me first by Brahmastra.
Ravana asked me,
Who I was
Why I had come?
I told him everything.

"Ravana ordered my death!
Vibhishana spoke
On my behalf.
Ravana ordered
To set fire to my tail.
The Rakshasas set fire
To my tail.
I burnt down Lanka.
Then I again went to Janaki,
I bowed to her
And crossed the sea"

Return to Kishkindha

Then all the Vanaras
Proceeded towards Kishkindha.
They arrived at Madhuvana,
The garden of Sugriva.
The Vanaras began to eat fruit
And drink honey.
They became wild
By drinking too much honey.
Some began to dance,

Some began to sing.
They beat Dadhimukha,
Maternal uncle of Sugriva,
The Kapi leader,
Who guarded the garden,
When he prevented them
From eating fruit
And drinking honey.

Angada said,
"O Vanaras!
Let us now go to Sugriva."
They all bowed
To Rama and Sugnva.

Then Hanuman came near Rama,
And said with folded palms,
"O venerable Lord!
I have found Sita.
She is well,
She has preserved her chastity."

Message of Hanuman

They all went
To the Prasravana hill.
Rama said to Hanuman,
"Where is Sita?
How is her health?
How does she feel towards me?"

Hanuman placed the Chudamani
In Sri Rama's hand,
And said,
"O Lord!
I crossed the sea,
I found Sita in Asokavana,
The Rakshasis are abusing her.

"She has kept her life
Only for thy sake.
She is ever thinking of thee alone.
Her heart is intensely afflicted,
On account of separation from thee.

"The earth is her bed,
She is lean and weak,
She has only one cloth.
She is ever devoted to thee.
I told her the object
Of my visit

"She narrated to me
The story of the crow,
On the Chitrakuta hill.

She requested me
To remind you of the mark,
You used to put on her forehead,
With red arsenic.
She would keep her life
For one month more.
Now find out means,
For crossing the sea."

Rama placed the jewel
On his heart,

And wept bitterly.
He said to Sugriva,
"My friend,
This gem was presented to Sita,
By Janaka,
At the time of wedding
This was presented to him
By Sankara,
Being pleased with his sacrifice.
This was obtained
From the ocean.
I have got her back actually.

Then Hanuman continued,
"Sita said,
'Why have Rama and Lakshmana
Neglected me?
Am I at fault?
I encouraged and comforted her
And said,
'They do not know
your whereabouts,

They will kill Ravana
And reduce Lanka to ashes,
And will take you back
To Ayodhya soon.

I asked for a token.
She gave me
The ornament from her head.
She has been greatly comforted
By my words of assurance."

YUDDHA KANDAM

The March

"Hanuman has easily done
What a man cannot even conceive.
He has saved me.
I cannot reward him properly
For this noble deed,
I can only embrace him."
Saying thus,
Rama embraced Hanuman.
He said,
"O Hanuman!
Tell me the means
Of crossing the sea."

Sugriva said to Rama,
"Give up your sorrows,
We shall cross the sea
And enter Lanka.
A causeway must be made.
We shall soon
Become victorious."

Sugriva ordered
The Vanara army to march.
There were auspicious omens,
All marched in Joy.

General Nila
Pitched his camp
On the seashore.

Ravana's Anxiety
He said,
A mighty Vanara
Has burnt Lanka.
He will soon cross the sea.
O my ministers!
Now advise,
What should we do now?"

Vibhishana said,
"O King!
War is the last resort.

Tell me what evil
Rama has done to the Rakshasas?
Abduction of Sita
Is highly reproachable.
This will bring about our ruin.
It is advisable
To return Sita to Rama.
Sri Rama is noble and heroic,
I entreat you, O brother,
To restore Sita to him.

Ravana replied,
"O Vibhishana,
I will not return Sita
To Rama.
He will not be able
To stand before me in battle,
Even if he appears with the gods.

Ravana held councils of war
With his ministers.
Kumbhakarna said,

"O brother!
It is not proper
To carry away another's wife by force.
It was a wrong act."
"Be at ease,
I shall kill Rama.
Abandon your fear."
All the Rakshasas
Encouraged Ravana.

Vibhishana said to Ravana,
"O king!
I again entreat you,
Restore Sita to Rama.
Kumbhakarna and others
Will not be able
To stand before Sri Rama."

Ravana said to Vibhishana,
"It is better to live
With an open enemy,
Or an angry serpent,

Than to live
With a secret enemy,
In the guise of a friend."

Vibhishana said to Ravana.
"O king!
You have no insight.
You are mistaken.
Do what you like,
I leave you now.
You can be happy
Without me."

Vibhishana Goes to Rama

Vibhishana appeared before Sugriva
And said,
"There is a wicked Rakshasa,
Named Ravana,
I am his younger brother,
My name is Vibhishana.
Ravana has stolen away Sita.
I Repeatedly requested him

To return Sita to Rama.
But he did not hear my words.
I have abandoned my wife
And children,
I have sought your shelter.
Go and tell Rama
That Vibhishana has come.

Sugriva said to Rama,
"Someone from the enemy's camp
Has come to us.
He seems to be a spy of Ravana,
His name is Vibhishana,
He is the younger brother of Ravana.
How can we believe him?
We should kill him now.
He will destroy you silently,
After he is taken
into our confidence."

Hanuman said to Rama,
It is desirable to take Vibhishana.

He is tired of wicked Ravana.
He has heard of your virtues,
So he has come to you now."
Then Rama Said,
"O Vanaras!
Vibhishana has come
As a friend;
I cannot forsake him,
Even if there are faults in him.
A rood man should give shelter
Even to a bad man,
When he seeks protection."

Rama said,
"O Sugriva!
Bring soon Ravana or Vibhishana,
Whoever he may be,
I shall give shelter to him.

Rama Meets Vibhishana

Vibhishana said to Rama,
"O Lord Rama!

I am the younger brother
Of Ravana.
He has insulted me greatly.
Thou art my sole refuge,
I have sought
Thy protection,
My life is at
Thy disposal."

Rama said to Vibhishana,
"Please tell me,
About the strength
Of the Rakshasas."

Vibhishana said,
"Ravana is indestructible,
By the boon of Brahma;
Kumbhakarna is equal to lndra.
Prahastha is the commander-in-chief,
Indrajit is his son.
He puts on
impenetrable armour,

Gloves of cowhide,
For the protection of his fingers,
And fights.
He would make himself
Invisible while fighting.

Rama said,
"O Vibhishana,
I shall kill Ravana
And install you on the throne."

Vibhishana said,
"O Lord Rama,
I shall help you
to the best of my power,
To destroy the Rakshasas,
And to conquer Lanka."

Rama embraced Vibhishana
And said to Lakshmana,
"Go and bring water
From the sea;

Appoint him king.
I am much pleased
With Vibhishana."

Then Lakshmana brought water
And performed the ceremony.
Sugriva and Hanuman
Said to Vibhishana,
"Find out means by which
We shall be able to cross the sea."

Then Vibhishana said,
"Let Rama seek
The help of the Ocean.

"Then Sugriva said,
"O Lord Rama,
Vibhishana wishes
That you should approach
The Ocean to cross the sea."
Then Rama sat
On the seashore.

Suka's Message

Ravana said
To his envoy Suka,
"O Suka!
Go at once to Sugriva
And speak to him sweetly,
"O Sugriva!
You are born of royal family.
Do not help Rama,
You will not gain anything.
Go back to Kishkindha.
Even the Gods
Cannot enter the city of Lanka."

Then Suka assumed
The form of a bird,
And approached Sugriva.
He delivered to Sugriva,
The message of Ravana
He talked from the sky.
The Vanaras caught hold of him

And wanted to clip his wings,
And kill him with their blows.

Then Suka cried piteously,
O Rama!
I am an envoy.
It is not proper to kill an envoy.
Stop the Vanaras
From oppressing me."

Rama asked the Vanaras
To free Suka.
Suka flew in the sky
And said,
"O King of the Vanaras!
Ravana is cruel,
What shall I say to him?"

Then Sugriva said,
"Deliver this message to Ravana:
"O Rakshasa king!

You are the enemy of Rama,
We shall soon destroy Lanka.
No one can save you."

Story of the Sea

Rama sat on the Kusa grass,
On the seashore.
Three nights passed.
Rama prayed to the Ocean
And yet the god of the sea
Did not appear.

Rama said to Lakshmana,
"The god of ocean
Has not appeared to me.
He is very proud.
I shall today dry up the sea,
Bring my bow and arrows.
The Vanaras will march
Over its dried-up-bed."

Rama took up his bow

And sharp arrow.
He discharged the arrow
Into the sea.

The Lord of the ocean
Immediately appeared.
He said with folded hands,
"O venerable Lord!
Let Nala, the son of
Visvakarma,
Build a bridge over me."
Saying thus,
The Lord of ocean vanished.

Nala Builds the Bridge

Then Nala said,
"O Lord Rama!
I shall build a bridge
Over this vast sea."

Nala started his work
Of constructing a bridge

Over the sea,
For a hundred Yojanas,
With the help of Vanaras.

Within a short time,
The bridge was built.
Rama, Lakshmana
sugriva, and Hanuman,
And all Vanaras
Crossed the sea.

Suka and Sarana

They were the two spies of Ravana,
They assumed the form of Vanaras
And entered the camp of Rama's army,
At the command of Ravana,
To find out the strength
Of Rama's forces.

Vibhishana found them out
And brought them before Rama,
Rama let them go.

They came back to Ravana
And said,
"O king!
Rama can destroy Lanka
In the twinkling of an eye.
Please return Sita to Rama.

The lllusion

Ravana asked Vidyujjibha
To create by magic,
The head and bow of Rama.
Vidyujjibha acted accordingly.

Ravana went
To meet Sita in Asoka Wood.
He said to Sita.
"Rama is dead.
He has been killed in battle!
Become the mistress
Over my queens'
Vidyujjibha placed
The head of Rama before Sita,

Ravana placed the bow
Before her.

Sita saw Rama's head and bow,
She lamented bitterly.

Ravana left the Asokavana
And went to the Assembly Hall,
To see General Prahasta.
The magic head and the bow
Disappeared in a moment

Sarana, a Rakshasi lady
Was a friend of Sita.
She said to Sita
"O venerable lady!
Rama is not killed;
It is not the head of Rama,
It is mere illusion.

Rama with Lakshmana
And the Vanara troops

Has crossed the ocean;
He has encamped
On the southern beach of the sea.
Be cheerful.
Rama will surely return with you
To Ayodhya."

Wise Malyavan,
Maternal uncle of Ravana said,
"O king!
Rama is Vishnu incarnate
In human form;
Make peace with him,
Return Sita to Rama;
you have become unrighteous,
You oppressed the Rishis,
you are, too worldly."

Ravana's Wrath
Ravana did not relish
The words of wisdom
Of Malyavan.

He said to Malyavan,
"Rama is an ordinary man,
Who has been exiled into the forest.
His army consists of Vanaras.
Why should you regard Rama
To be so formidable?
Why do you consider me,
The Lord of all Rakshasas,
So weak?

"You are jealous of me,
As I am a great hero.
You want to excite me to fight,
No wise man will talk like this.
Why should I return Sita?
Even the gods cannot stand
Before me in battle.
Why should I be afraid
Of an ordinary ascetic,
Who is clad in bark?
"I will never bend,
This is not my nature.

Rama has built the bridge
By mere accident.
I will kill soon
Rama and Lakshmana."

Rama's instructions

Sugriva and Hanuman,
Angada and others,
Came near the enemy's line.
Sri Rama directed,
"Let heroic Nila
Challenge Prahastha
At the Eastern Gate;
Let Angada attack Mahaparsva
And Mahodara,
At the Southern Gate;
Let Hanuman be
At the Western Gate;
I and Lakshmana
Will be at the Northern Gate,
Where Ravana is.
Let Sugriva, Jambavan

And Vibhishana,
Attack the centre.
Let no Vanara assume
The form of a human being."

Sugriva rushed
Against Ravana,
And threw down his crown,
Ravana threw Sugriva down,
They began to drag each other.
Rama said to Sugriva,
"My beloved friend!
You did not consult me,
Before you proceeded
To attack Ravana.
This is not a laudable act."
General Nila with Mainda
And Dvivida,
Appeared before the Eastern Gate.
Angada with Gaja and Gavaya,
Appeared at the Southern Gate.
Sugriva and other heroes

Attacked the centre.
Thirty six million Vanaras
Joined Sugriva.
Hundred thousand Vanaras
Were stationed at each gate.
Sushena and Jambavan
Guarded the rear of Rama.
Then Rama said to Angada,
"O mighty hero!
Go to Ravana
And tell him,
That we have crossed the sea,
And that he will soon perish.
If he does not seek our protection
By returning Sita to me,
Pious Vibhishana will rule over Lanka."

Angada started his journey
Along the sky,
And appeared before Ravana
And said,
"O King of Rakshasas!

I am an envoy of Sri Rama,
The King of Ayodhya.
I am the son of Vali,
The Kapi chief.
My name is Angada.
You are a source of trouble
To the Rishis.
You are an enemy of the gods.
If you do not return Sita,
You will soon perish,
At the hands of Sri Rama."
Four Rakshasas captured Angada,
Angada jumped on the roof
With the Rakshasas.
They fell near Ravana.
Then Angada destroyed
The lofty tower
And returned to Sri Rama,

The Great Fight

The Vanaras began to enter Lanka,
Batch after batch.

The troops of Rakshasas also
Were ready to fight.

They began to strike the Vanaras.
The Vanaras also began to strike
The Rakshasas with nails and trees.
The Vanaras shouted,
Victory to Sugriva'

The Rakshasas shouted,
Victory to Ravana.'

Hanuman killed Jambumali.
Sugriva killed Praghasa.
Lakshmana killed Virupaksha
And many Rakshasas too.

Indrajit fought
Against Angada,
Angada destroyed the chariot
And charioteer of Indrajit:
Indrajit tied the brothers

By Nagapasa.
Rama fell down on the ground,
In a senseless condition.
Indrajit remained hidden.
In the sky, by his magic.

Vibhishana consoled Sugriva
And other Vanaras.
Indrajit reported to Ravana
That the brothers were killed.

Lamentation of Sita

Ravana summoned Trijata
And other Rakshasis,
Who kept watch over Sita.
He said to them,
"Tell Sita that Indrajit
Has killed Rama and Lakshmana.
Take her in the Pushpaka chariot,
To have a sight
Of Rama and Lakshmana."

The Rakshasis took her up
In the chariot,
To the battle field.
Sita saw Rama
And Lakshmana.
Their bodies were filled
With arrows;
They were lying on the ground
She lamented bitterly.
Trijata consoled Sita

And said,
"O Sita!
Your husband is alive.
No one could kill Rama
And Lakshmana.
They lie senseless
under the Nagapasa.
There is still beauty
In their faces.
Abandon your sorrow."

Sita said,
"O Trijata!
My beloved sister!
May what you say
Turn out to be true!"

Lamentation of Rama.
Sri Rama slowly came back
To his consciousness.
He saw Lakshmana lying senseless
On the ground.

He lamented bitterly
And said,
"Why should I live now
When Lakshmana has fallen?
I can find another woman
Like Sita,
But never a brother and a warrior,
Like Lakshmana.

I shall give up my life,

If he is dead,
How can I return to Ayodhya
Without Lakshmana?
How can I console mother Sumitra?
"O Lakshmana!
You followed me in exile,
You were ever obedient to me,
You never Spoke to me
A single harsh word,
Even in great anger.
You could send
Five hundred arrows
At a stretch;
You are more powerful
Than even Kartavirya!"

Sushena, father-in-law of Sugriva,
Said,
"Let Hanuman bring
Visalya and Sanjivakarani
Lakshmana will gain
Consciousness by smelling it."

Now Garuda came to the spot
With great speed.
The snakes that bound
Rama and Lakshmana,
Ran away in fear.
He touched with his palms
The faces of the brothers.
They regained their
Former loveliness and strength
The Vanaras roared in delight,

Dhumraksha's Fight

Ravana heard
The shouts of the Vanaras.
He sent the Rakshasas
To find out the cause
Of their delight
The Rakshasas found out
That Rama and Lakshmana
Were freed from Nagapasa.
They reported this

To their king Ravana.
Ravana became anxious
At these tidings.
He sent Dhumraksha
To kill the two brothers.
The Vanaras began to strike
The Rakshasas with trees and stones.
There was a terrible battle.
Hanuman broke the head
Of Dhumraksha,
With a huge stone.

Then Ravana sent
Vajradamshtra,
To kill Rama and Sugriva.
Angada cut down
Vajradamshtra's head,
With his sword.

Then Akampana went
To kill Rama and Lakshmana.
Hanuman uprooted a tree

And crushed the head
Of Akampana.

Prahasta's fight

Thereupon Prahasta,
The Commanderin-chief,
Went to fight
With the Vanaras,
At the command of Ravana.
There was a formidable battle.
Nila threw a huge stone
On Prahasta's head.
His head was crushed to pieces.

Ravana's fight

Ravana said to the Rakshasas,
I shall enter now
The battlefield,
And kill Rama and Lakshmana.'

Ravana entered the Vanara line.
Sugriva attacked Ravana;

He hurled a mountain peak
Against Ravana,
Ravana cut it into pieces.
Hanuman gave a slap
On Ravana's breast.
Ravana struck Hanuman
With his fist on the chest.
Nila hurled a huge stone
Against Ravana.
Ravana cut it with his arrow.

Then Ravana sent seven arrows
Against Lakshmana.
Lakshmana cut them
By his sharp arrows.
Rama cut Ravana's crown
With a sharp arrow.
Ravana was hurled down.
He entered Lanka
With a sorrowful heart.

Kumbhakarna Roused from Sleep

Ravana said to the Rakshasas,
"I am defeated by Rama.
Go and rouse Kumbhakarna
From his deep sleep.
He will destroy
Rama and Lakshmana.
He is in deep sleep
On account of Brahma's curse."

Thereupon the Rakshasas
Went to the abode
Of Kumbhakarna.
They tried to rouse him,
From his deep sleep.
They blew conches,
Some shouted loudly.

Some struck him
On the chest with clubs;
They made elephants
Trample on his body;

But still Kumbhakarna
Was not roused from sleep.
They burnt him with fire;
Some bit his ears,
Some threw water
Into his ear holes;
Still Kumbhakarna's sleep
Was not broken.

Then a thousand elephants
Began to trample on him,
In great speed.
He experienced now
A pleasant sensation,
And got up from his sleep.

He ate plenty of meat
And drank blood in profusion.
He said to the Rakshasas,
"Why have you come now?
Is there any cause of fear now?"

Then Yupaksha, the counsellor,
Said,
"O hero!
The Vanaras are troubling us,
Rama has defeated Ravana."

Kumbhakarna said,
"I shall drink the blood
Of Rama and Lakshmana.
I shall entertain the Rakshasas
With the flesh of the Vanaras,
And then see King Ravana."

The Rakshasa informed Ravana,
"Kumbhakarna has risen from sleep.
Do you wish to see him?
Or can he go direct
To fight?"

Ravana said,
"I want to see him here,
Bring him with due honours."

The Rakshasas went
To Kumbhakarna
And said,
"The king desires to see you,
Please see him first."
Then Kumbhakarna drank
Two thousand jars of wine,
And entered the palace of Ravana.

Kumbhakarna's Fight

As soon as Kumbhakarna was born,
He began to devour
All creatures.
Indra reported to Brahma
About Kumbhakarna's conduct.
Brahma gave a curse,
"O Rakshasa!
You will be buried in sleep
For six months,
And will be awake only for a day."

Kumbhakarna entered
The palace of Ravana.
Ravana received him
With immense delight,
And embraced him.

Kumbhakarna said,
"Tell me, O king!
Why have you roused me from sleep?
What is the cause of your fear?
Who is to be killed now?"

Ravana said,
"O Kumbhakarna!
Rama, son of King Dasaratha,
Has entered Lanka now.
Many Rakshsas have been killed
By the Vanara troops
Many leaders also
Have been slain.
Go and kill the enemy.
Save me now."

Kumbhakarna said,
"O king Ravana!
You have to reap
The consequences
Of your wicked action,
Of abducting another's wife.
"You have neglected
Our wise counsel,
At the time of consultation
With Vibhishana.
Mandodari and Vibhishana
Gave you
Good and beneficial advice.
Now you can do,
Just as you like."

Then Ravana became angry.
He said to Kumbhakarna,
"Instead of honouring me
As your preceptor and superior,
You are advising me.

Do what I have asked you to do."

Then Kumbhakarna
Consoled a Ravana,
"I shall today kill him,
Who is the cause of your fear.

Be at ease.
Banish your sorrow and fear.
I shall destroy Sugriva
And Hanuman too."
Kumbhakarna entered
The battlefield.
The Vanaras were unable
To fight with him.
Many ran away in fear,
But Angada encouraged them.
Dvivida hurled stones
And killed many troops
Of Rakshasas

Hanuman struck Kumbhakarna

With a peak.
Nila hurled a huge stone
Against Kumbhakarna
It was crumbled to pieces,
By Kumbhakarna's blow.

Angada slapped him
On the breast.
Sugriva hurled a huge stone,
But that stone crumbled
Into pieces.
Sugriva fell into the hands
Of Kumbhakarna.
Sugriva tore the ears
Of Kumbhakarna,
And bit his nose.
Kumbhakarna threw Sugriva
Down in anger.
Sugriva ran to Rama.

Kumbhakarna devoured
Three Vanaras at a time.

Lakshmana sent arrows
Against Kumbhakarna.

Kumbhakarna broke them
Into pieces.

Kumbhakarna marched
Towards Rama.
Then Rama struck him
With a sharp arrow.
Kumbhakarna hurled
A huge stone on Rama.
Rama cut it into pieces.
Rama sent Vayuastra,
It tore off Kumbhakarna's hand.
Rama cut his another hand
With Indrastra.
Then Rama cut his two legs
And his head too.

Then the Rakshasas reported to Ravana,
That Kumbhakarna was killed

By Rama in battle.
Ravana lamented bitterly.

Thereupon Narantaka,
Atikaya, son of Ravana,
Prince Trisira
Started for fighting.

Then Angada fought
With Narantaka.
He gave a fatal blow
On Narantaka's chest
Narantaka fell dead
On the ground.

Mahodara, Trisira,
And Devantaka,
Brother of Narantaka,
Attacked Angada.
Nila and Hanuman
Helped Angada.

Hanuman hit Devantaka
On his head,
And killed Mahodara.
Hanuman severed the head
Of Trisira.
The Kapi chief, Rishabha,
Killed Mattanika.

Atikaya's fight

Queen Dhanyamalini
Is the mother of this hero.
He is the son of Ravana.

Atikaya found that
Mahodara and Matta,
His uncles were dead.
He became enraged.

Lakshmana and Atikaya
Fought with each other bravely.
Vayu said to Lakshmana,
"O hero!

Pierce Atikaya
With a Brahma weapon;
Then only he will die.
He is covered
With an impenetrable armour,
Which he has obtained
As a boon from Brahma.

Lakshmana sent
A Brahma weapon,
Which severed at once
Atikaya's head.

Indrajit's Fight

Thereupon Indrajit
Proceeded for battle.
He destroyed many Vanaras
And sent arrows
On Nala, Mainda,
Gaja, Nila,
Jambavan and Gandhamadana.

He sent shafts
On Sugriva, Rishabha,
Angada, and Dvivida too.
Then he vanished in the sky
By the power of magic;
And began to shower his arrows.

He wounded Hanuman,
Sugriva and Angada.
He began to shower his arrows
On Rama and Lakshmana also.
He kiiied
Sixty seven hundred millions
Of Vanaras.
Rama and Lakshmana
Were lying half dead,
On account of Brahmastra

Jambavan said to Hanuman,
"Cross the sea
And reach the Himalayas.
Between Rishabha mountain

And the Kailas mountain,
There stands
The mountain of medicines.
Bring Mritasanjivani,
Visalyakarani,
Suvarnakarani,
And Sandhani.
These herbs
Will be illuminating
The surroundings."

Hanuman reached the spot.
"The mountain of medicines
Was flaming like fire.
The medicinal herbs disappeared.
Hanuman grew angry
And plucked a peak.
He rose up in the sky.
With the peak in his palm,
And reached Lanka.

Rama and Lakshmana

Came back to consciousness,
At the very smell of the herbs.
All the Vanaras also
Regained their consciousness.

The Rakshasas
Could not be revived,
Because all the Rakshasas
Who were killed,
Were thrown into the sea,
At Ravana's command,
Lest their number
Might be counted.
Then Hanuman took back
The mountain,
And placed it in the proper place.

Kumbha's Fight

Kumbha and Nikhumbha,
Sons of Kumbhakarna
Started to fight.
Angada rushed forward.

Kumbha struck Angada
With two arrows.
Sugriva raised Kumbha
From the ground
And threw him into the sea.
Kumbha got up from the sea
And struck Sugriva
With a fist-blow,
On the chest.
Sugriva gave a severe blow
On Kumbha's chest,
Kumbha died at once.

Hanuman struck Nikumbha
With a fist-blow,
And tore off his head.

Then Makaraksha,
Son of Khara
Came to fight with Rama;
Rama sent a firearm:
Makaraksha died at once.

lndrajit fights Again

Ravana said to Indrajit,
"My beloved son!
You are the mightiest warrior,
Now kill Rama and Lakshmana.
Indrajit proceeded to fight.
His chariot was invisible,
He also was invisible.
He discharged arrows
On Rama and Lakshmana.
They prevented them
By their arrows.
Indrajit made a magic Sita
And struck her with the sword
In the presence of Hanuman.

Then Hanuman went to Rama
And said, Indrajit killed Sita
"O Venerable Lord!
In my presence."

Rama fell unconscious.
Lakshmana said to Vibhishana,
"Hanuman has seen Sita
Being killed by lndrajit."

Rama regained consciousness
Vibhishana said to Rama.
"O beloved Lord!
What Indrajit has killed
Was only magic Sita.
Indrajit will perform
A sacrifice today,
At Nikumbhila,
To achieve his end.
If lndrajit succeeds
In performing this sacrifice,
No one can conquer him.

"He wants to prevent the Vanaras
From interfering with that sacrifice.
Therefore he has confused
The Vanaras

By creating this illusion.
Send Lakshamana with us.
He will be able,
To interrupt
indrajit's sacrifice.
If he does not succeed
In doing his sacrifice,
He will be killed by us.
Let us proceed
To Nikumbhila now."

Rama said to Lakashmana,
"My beloved brother!
Accompany Vibhishana.
Interrupt Indrajit's sacrifice
And destroy him."

Then Lakshmana set out
To Nikumbhila,
With Hanuman, Vibhishana,
And thousands of Vanaras.
asked Lakshmana Vibhishana

To attack the Rakshasas
Who were guarding the sacrifice.
The Vanara troops
Attacked the Rakshasas.
Indrajit came out in rage,
Though the sacrifice
Was not completed.

Vibhishana then pointed out
To Lakshmana
The sacrificial ground of Nikumbhila
And the Banyan tree,
And said to him,
"Now kill lndrajit
With your arrows."

He has not yet
Reached the Banyan tree.
There was a terrible fight.
Both began to strike
Each other with sharp arrows.
The horses and the chariot

Of Indrajit were destroyed.

The gods and Indra
Protected Lakshmana.
Lakshmana then aimed
A fiery shaft
And said,
"If Rama be unrivalled,
Pious and truthful,
Then, 0 god of weapon!
Slay Indrajit."
With these words
Lakshmana sent that arrow.
That arrow at once severed
Indrajit's head.

There was a rain of flowers
From above.
The gods rejoiced.

Lakshmana then appeared
Before Rama.

Rama rejoiced,
When he heard
That Indrajit was slain.
He embraced Lakshmana.
The Rakshasas reported to Ravana
That Indrajit was killed
By Lakshmana.
Ravana became drowned,
In an ocean of sorrow.

Ravana went
Towards the Asoka forest
With sword in hand,
To kill Sita.

Suparsva, the wise counselor
Of Ravana,
Said to Ravana,
"You are wise.
How can you kill a woman?
It is highly unrighteous.
Destroy Rama in battle,

Then Sita will be yours.
Ravana turned back
And entered the council hall.

Ravana's Fight

Ravana came to fight
Against Rama.
A terrible fight ensued
Between the two sides.
Virupaksha challenged Sugriva.
Sugriva hurled a big stone
At Virupaksha .
Virupaksha cut down
Sugriva's armour.
Sugriva gave a slap
On Virupaksha's forehead;
Virupaksha died.
Then Sugriva killed Mahodara.
Angada killed Mahaparsva.
Ravana rushed now,
Towards Sri Rama.

Lakshmana began
To shower his arrows on Ravana.
Ravana broke them;
Ravana sent arrows on Rama,
Rama destroyed them.

Rama was standing on the ground;
Ravana was seated on a chariot.
The Devas saw this
They talked among themselves,
"One is on the ground,
The other is on the car,
Such a fight is not equal."

Then Indra said to Matali,
"Take this chariot to Rama."
Matali took the chariot
And appeared before Rama,
And said,
"O Lord,
lndra has sent this chariot
For you."

Then Rama seated himself
In the chariot.
Ravana sent the Uraga weapon,
Rama destroyed it,
With the Garuda Weapon.

Then the great Muni Agastya
Appeared before Rama,
And said,

"O valiant Rama!
I shall recite to you
The Adityahridaya,
By virtue of which,
You will be able to conquer
Your enemy.
This prayer destroys all foes,
And absolves all sins,
It brings about all good,
It removes all anxieties,
And bestows longevity,
And salvation eventually.

"O Lord Rama!
If you repeat this prayer three times,
You will attain victory
And destroy Ravana,
At this moment."

So saying, the great Agastya
Left Sri Rama's presence
And vanished.

Sri Rama recited the prayer three times,
He made a strong resolve
To kill Ravana at once.

Matali drove the chariot
With great skill.
Both the fought fearlessly.
Rama cut down
Ravana's head;
But immediately,
Another head grew up in its place

Rama cut down a hundred heads
Of Ravana.
But still Ravana did not die!
Then Matali said to Rama,
"Now discharge the Brahma weapon
Ravana will die at once."

Rama took up the Brahmastra
Which he had got from Agastya.
He discharged it at Ravana,
It pierced his heart,
Ravana fell down dead
From the chariot.
There was a shower of flowers
On the chariot of Rama.

Lamentation of Vibhishana

Vibhishana was drowned
In an ocean of sorrow,
When he saw Ravana,
Lying on the ground.
Rama consoled him

And said,
"Ravana was dear to me
As he was to you.
Now perform his funeral rites."

Mandodari Laments

Mandodari,
The chief queen of Ravana,
Began to lament bitterly.
Rama said to Vibhishana,
"Cremate the body of Ravana,
And console his wives."
Vibhishana said to Rama,
"O Venerable Lord!
I will not burn his body,
He was not worthy of my respect.
He was my enemy,
In the form of a brother.
He was a wicked man."

Rama said to Vibhishana,
"Ravana was irreligious and wicked,

But he was a mighty hero.
Enmity extends up to death,
But not further.
Now cremate his body."

Then Vibhishana made
All arrangements.
He set fire to Ravana's body,
He consoled the women,
Then he returned to Rama.

Vibhishana's Coronation

Rama then asked Matali
To go back to heaven.
He then embraced Sugriva
In immense joy.
Rama said to Lakshmana,
"My beloved brother,
Install Vibhishana,
On the throne of Lanka.
Lakshrnana asked the Vanaras
To bring sea water,

For the ceremony.
They brought waters
Of the seven seas.

Then Lakshmana Made Vibhishana
Sit upon a seat,
And performed
The installation ceremony,
With that water.
Vibhishana became
The King of Lanka.

Rama said to Hanuman,
"O mighty warrior!
Go to Asoka Vana
And find out
How Sita is.
Tell her that Ravana
Has been killed in battle,
That Sugriva, Lakshmana
And myself are well.
Come back soon with her reply."

Hanuman Meets Sita

Hanuman went to the garden
And saw Sita Devi there.
Sita rejoiced
When she saw Hanuman.
He said to Sita,
"O venerable Lady!
Rama has enquired
About your well-being.
Rama, Lakshmana and Sugriva
Are all doing well
Rama has killed Ravana
In battle.
Vibhishana is now installed
On the throne of Lanka.
Be at ease,
You are now in your own house.
Vibhishana too
Will pay his respects to you."
Sita's heart
Was filled with intense joy.

Hanuman said to Sita
"These Rakshasis
Tormented you much.
I shall kill them now,
Give me permission."

Sita said to Hanuman,
"They are only dependants
Of the king.
They are at his command.
I am suffering My own fate,
On account of evil deeds,
Done in my previous birth.
Therefore do not punish them."

Hanuman said to Sita,
"Now, permit me
To return to Rama."
Sita said to Hanuman,
O mighty hero!
I want to see my husband."

Hanuman said to Sita
You will see him today.
Hanuman bowed to Sita
And returned to Rama

Sita Meets Rama

Then Hanuman appeared
Before Virtuous Rama
And said.
"My venerable Lord
Sita wants to see thee.
She said, `
I want to see my husband'

Rama said to Vibhishana,
"O Rakshasa king!
Bring Sita soon.
Let her take a bath
And change her dress."

Then Vibhishana went to the garden

And said to Sita,
"O adorable lady!
Rama wants to see you.
Take a bath,
Put on new dress,
And get into the palanquin."

Sita took a bath
And changed her dress
And got into a palanquin.
Vibhishana approached Rama
And said,
"O Lord! Sita has come."

Rama said to Vibhishana
"Let Sita come near me."

Sita came near her husband
And looked at his face,
After such a long time.
Her face became lustrous,
She felt extremely happy.

Rama accuses Sita

Rama said to Sita,
"O gentle lady!
I have fulfilled my promise,
I have destroyed Ravana,
I have avenged my insult,
l have freed the world
From the fear of Ravana.
It is not for you,
I have waged a war
With Ravana.
I have done this
To keep up my dignity,
To remove the stain
Of a scandal,
And to keep up the prestige
Of my renowned family.

"I doubt your character,
As you have stayed
In a stranger's house.
Your sight is unbearable to me;

Go where ever you like.
I do not want you
I cannot take you back,
As you lived in another's house."

Sita was smitten with grief,
When she heard the accusations
in the presence of many persons,

she said to Rama,
"I can swear about my character.
Have faith in my honour,
Abandon your suspicion.

"Ravana touched my body,
When I was not in my senses.
How could I help it?
I was quite helpless,
But my heart
Belonged to you alone.

"When you sent Hanuman
Why did you not send me
The message
That you had renounced me?
The earth is my mother."

The Fire Ordeal

Sita shed profuse tears
And said to Lakshmana,
"O Lakshmana!
Prepare a funeral pyre for me.
I do not want to live
After these false accusations.
I shall give up my life
In the flame."

Lakshmana prepared
A funeral pyre for Sita.
Sita went round Rama
And came near the fire.
She bowed to the gods and Brahma
And said, addressing the fire,

"O god of fire!
If I am chaste,
if I am perfectly devoted to Rama,
Then let the fire protect me."

Sita fearlessly entered the flames.
Yama, Indra, Varuna,
Kubera, Siva and Brahma
Appeared on the scene,
And said to Rama,
"O Rama!
Why do you forsake Sita,
So unjustly?"

Then god Agni
Handed over Sita to Rama,
And said!
"Rama!
This is your Sita.
She is perfectly pure,
Her mind was ever fixed on you.
In her heart

There was not the least thought
Of Ravana,
She is absolutely sinless.
Accept her now,
Do not suspect her
Even for a second."

Sri Rama said,
"O god agni.
The purification of Sita
Was necessary.
She was confined
For a Long time,
In Ravana's palace.
If I had accepted her
Without purification,
The people would have accused me.
Now I find that Sita is pure.
She is protected
By her own chastity.
I shall take her back."
Rama received Sita,

With immense joy.

Devas Praise Rama

Mahadeva then said to Rama,
"It is good indeed,
You have accepted Sita.
Now go back to Ayodhya,
Console Bharata and Kausalya,
Take up the reins of Government,
Perform Asvamedha,
After the birth of your sons,
Then come to Vaikuntha.
Your father has come now
In a chariot,
Bow down to him."

Rama and Lakshmana
Bowed to their father,
Who was in a chariot,
Which was in the air.
Rama said to Dasaratha,
"Father, be gracious

To Kaikeyi and Bharata.
You cursed Kaikeyi
And said,
I renounce you with your son',
Forgive her now."

Look at the magnanimous heart
Of noble Rama.
He is ever merciful
And forgiving.

Indra, the king of gods
Said to Rama,
"Now ask for anything you like."
Rama said to Indra,
"Let the dead Vanaras
Be revived."
Thereupon Indra said.
"Be it so."
Then the dead Vanaras
Rose up as if from sleep.

Rama Starts for Ayodnya

Then Rama got upon
The excellent Pushpaka Chariot
With Lakshmana.
Sita was on His lap.
Sugriva also sat on the chariot.
The chariot rose up in the sky
And moved with great speed.

Then Rama got down
At Bharadvaja Ashram.
He said to Hanuman,
"Go immediately
And find out
Whether every one is doing well
At Ayodhya.
Convey the good news
About myself, Sita
And Lakshmana.
Tell everything to Bharata."

Hanuman marched quickly

To Nandigrama,
And found Bharata there.
He said to Bharata,
"O noble Bharata!
Abandon your grief,
You will soon meet Rama
With Lakshmana.
He has killed Ravana
And rescued Sita."

Bharata embraced
Hanuman with affection.
He fainted in joy.
He regained soon
His consciousness.

Bharata said to Hanuman,
"Today I shall hear again
All about my Lord.
The popular saying,
That if man lives,
He may be happy,

Even a hundred years after,
Now appears to be true.
O mighty hero!
Take your seat,
Tell me where and how Rama
Contracted friendship with the vanaras.
Hanuman narrated everything,
In detail.
Bharata was highly pleased.

The Reception of Rama

The house and streets
Were nicely decorated.
Queens Kausalya, Sumitra
And others set out in car.
Bharata went with his ministers,
Priests and chiefs.
Bharata carried Rama's sandal,
On his head.

Bharata welcomed Rama in joy.
He prostrated before Rama,

Rama embraced Bharata in joy.
Bharata greeted Lakshmana
And Sita with delight.
Bharata embraced Sugriva.
And said,
"O hero!
We were four brothers,
But now we are five,
You are one amongst us.
Bharata embraced Vibhishana.
Rama bowed at the feet
Of Kausalya, Kaikeyi
And Sumitra.

Rama worshipped the feet
Of Sri Vasishtha.
Bharata put the sandals
On Rama's feet
And said,
"O adorable one!
I do herewith make over
The Kingdom to you,

Which you had placed as a trust with me
Please take the reins of Government now."

Rama's Coronation.

Rama got his matted locks cut,
Took a bath
And put on a nice dress.
Kausalya and others,
Adorned Sita with jewels.
Rama set out in a chariot
To inspect the town.
All the citizens greeted him.
Hanuman, Jambavan,
Vegadarsi and Rishabha
Fetched water from the four seas.
Water from five hundred rivers
Were collected.

Vasishtha and other Brahmins
Made Rama and Sita
Sit upon jewelled seats.
Then Vasishtha bathed Rama

With scented water.
Rama then put on
Costly garments.
The Ritviks adorned him
With ornaments.
Vasishtha made Rama
Sit upon a golden throne,
Studded with jewels.
satrughna held an umbrella
Over Rama's head.
Sugriva and Vibhishana
Stood on his two sides,
With white chowries.
The Gandharvas began to sing,
Kinnaras started their dance.

The earth became rich
With abundant crops,
The trees were full of fruit.
Rama gave to the Brahmins,
Millions of cows,
Ornaments and dresses.

He gave rich presents to Sugriva
Hanuman, Vibhishana
And other Vanaras.

Rama appointed Bharata
As heir-apparent,
He performed Asvamedha
Ten times.
He ruled for ten thousand years.

During his reign,
No woman became a widow
There were no diseases,
There were no wild animals,
There were no robbers,
Everybody was happy and virtuous
The old people had not to perform
Funeral rites of the young.
People lived for one thousand years.

Eves one was healthy.
No one uttered lies.

This ancient Epic was composed
By Rishi Valmiki,
It is based on the Vedas.
It bestows righteousness,
Fame, longevity and victory
On kings.
He who listens to the Ramayana,
Is absolved from sins.
He who desires a son
Or wealth,
Will obtain his desire.

If he hears,
The account of the coronation of Rama.
The king will conquer his enemies.
He who hears the Ramayana
With faith and devotion,
Is freed from all obstacles.

He will get a good wife,
Wealth, happiness,
Success in life,

Longevity, health,
Cure from disease,
Fame, intelligence,
Prowess, good friends
And prosperity.

He who writes this Ramayana
In a condensed form,
Will attain Brahmaloka.
Om Tat Sat
Om Santi! Santi!! Santi!!!

UTTARA KANDAM

Agastya and Rama

After Rama took over
The reins of the kingdom,
Several Munis and Kings
Came to see Sri Rama.
They all praised Him
And said,
"You have come out victorious.
We are astonished at the death
Of the great warrior lndrajit."

Rama said,
"O Rishis!
Why do you praise Indrajit?
And not Kumbhakarna
And Ravana?
Why do you regard him
Greater than Ravana?"

Rishi Agastya said,
"O Rama!

I shall tell you first,
About Ravana and his boon,
And then I shall tell you,
Why Indrajit was invincible,

In the Golden Age
There was Brahma Rishi,
Named Pulastya.
He was the son of Brahma
He used to live
In the hermitage of Trinabindu.
The daughters of the Rishis
Used to sport about his place.
This disturbed his meditation.

He pronounced a curse,
Whoever will come
Within my sight
Will become pregnant'
The daughter of the royal saint Trinabindu,
Did not know about this.

"Pulastya was reading the Vedas,"
The girl was listening
She became pregnant,
She was greatly frightened.
She came back to her father.
Her father took her
To Pulastya Rishi,
And said,
"O Rishi!
Please accept my daughter,
She will serve you'

"Thereupon Pulastya
Accepted her
And blessed her with a son
Named Visrava

"Visrava was pious.
Bharadvaja married
His daughter Devavarnini
To Visra**v**a.
Visrava had a son

Named Vaisravana.
Vaisravana became Kubera
Through his Tapas,
On account of Brahma's boon.
He lived in Lanka.

Birth of Ravana

Sumali, the powerful Rakshasa,
Said to his daughter,
"O Kaikasi!
Ask Visrava Muni
To become your husband'

Then Kaikasi went
To the hermitage of Visrava,
The son of Pulastya.
At that time,
Visrava was doing a sacrifice.
Visrava said,
"O Lady! What is your object
In coming to me?'
Kaikasi said, .

'My venerable. Sir,
I have come in accordance
With MY father's - instructions'

'Visrava said,
'As you have come,
At the time of a fearful sacrifice,
You will bring forth dreadful sons;
Kaikasi said,
"O Rishi, be kind to me'
Then Visrava said,
Your youngest son will be like me'

"Kaikasi brought forth
A formidable Rakshasa,
With ten heads, twenty hands.
Visrava named the boy
Dasagriva,
Because he had ten necks.
Then Kumbhakarna was born,
Then Surpanaka,
Then pious Vibhishana was born.

Dasagriva went to Gokarna
And practised severe penance,
With his brothers,
For ten thousand years.
He fasted and sacrificed
His nine heads
In the sacrificial fire,
One after another.
When he was about to cut
His tenth head,
Brahma appeared before him
And said to him, `
Ask for a boon.'

Then Ravana said
"O Lord Brahma!
Grant me immortality'
Brahma said,
"O Ravana!
Ask for another boon:
Then Ravana said

let me be invincible
And indestructible,
By the Suparnas, Sarpas,
Yakshas, Daityas, Danavas,
Rakshasas and the gods.
I consider men and other creatures
As mere straw.'

"Brahma granted the boon,
Which Ravana asked.
He offered two more boons,
That Ravana would get back
His nine heads,
And he would be able
To assume any form he liked.

"Brahma said to Vibhishana,
My child!
What boon do you want?

Vibhishana replied,
`Let my heart and Soul

Be ever devoted
To the lotus feet of Lord Hari.
Let me lead a virtuous life.'

"When Brahma was about
To grant a boon
To Kumbhakarna,
The Gods requested Brahma
Not to give him any,
As he was very wicked.
Then Brahma asked Sarasvati
To confound Kumbhakarna's sense.
Kumbhakarna prayed
That he might get deep sleep,
For a long time.
Brahma granted this boon."

Then Ravana asked Kubera
To restore Lanka to him.
Kubera did so
And went to Kailasa.

Ravana married Maya's daughter,
Kumbhakarna Vajrajvala,
Vibhishana married Sarana.
Meghanada was born of Mandodari.

Feats of Ravana

"Ravana troubled
The Yakshas, Gandharvas,
And the gods.
Kubera was the friend
Of Lord Siva.
He requested Ravana
To give up his vicious deeds,
At the injunction of Sankara.
He sent an envoy to Ravana
To convey his message.
Ravana became angry
And killed the envoy.

Then Ravana went
To fight against Kubera.

He defeated Kubera
And brought down
The Pushpaka Chariot.
Ravana was returning to Lanka.
The Pushpaka was stopped.
Nandi appeared before Ravana
And said,
"Lord Mahadeva is sporting with
parvati In the forest.
Go back now."

Ravana became angry.
He jumped down
From the Pushpaka
And went to meet Nandi,
Standing with a trident.
Ravana laughed
At the monkey-like face of Nandi.

Nandi was enraged.
He said to Ravana,
"As you laughed at my face,

Formidable monkeys
Will be born on earth,
To destroy you."

Then Ravana began
To -destroy the rock,
As it obstructed his chariot.
Lord Siva pressed the rock
With his toe.
Ravana cried out bitterly.
Ravana's councilors
Aaked him to pacify Siva.
Then Ravana sang Siva's glory,
In devotion.
Lord ,Siva was highly pleased.
He presented Ravana
With a sword.
called Chandrahasa.
One day Ravana was strolling
In the Himalayas.
He saw a handsome girl
Engaged in austerities.

She was the daughter
Of Raja Rishi Kusadhvaja,
Her name was Vedavati.
Her father wanted to marry her
To Lord Vishnu.
But the Daitya Sambhu
Killed her father.
She did penance
To avenge her father's death.

Ravana became lustful,
He seized Vedavati by the hair.
Vedavati said,
`O Villain
You have insulted me.
I shall be reborn
For your destruction.
Though not born
Of any woman's womb,
I shall be born
To a virtuous man,
Like daughter.'

"Saying thus,
Vedavati entered the
"O Rama!
That Vedavati
Is the daughter of Raja Janaka.
She is your wife.
She was born again
From the ploughed field
Like a flame of fire.

Victory of Ravana

Ravana defeated
Kings Dushyanta, Marutta,
And many other chiefs,
He gained victory
Over Yama also.
He entered the city of Vasuki,
Named Bhogavati,
And got victory over the Nagas.
He came back to Lanka,
After conquering the world.

Having conquered Varuna,
He went to heaven
To conquer Indra.
There took place a great battle
Between Indra an Ravana.
Indra bound Ravana.
Hearing this
Meghanada went out
To fight with Indra.
He bound Indra,
Released his father,
And brought Indra,
To his town.
Brahma said to Ravana,
'Meghanada is really
Of great prowess,
I am astonished
At his valour
He will be henceforth known
As Indrajit'

Now release lndra.

Now tell me what do you want
For his release?
Indrajit said to Brahma,
Give me immortality."
Brahma said to Indrajit,
"There is no one immortal
On this earth.
Ask for some other boon.'
Indrajit said,
"O Lord Brahma!
I Ask for another boon
For the release of Indra.
When I shall worship fire
And shall go out
For conquering my enemies,
A chariot yoked with horses
Should come out of the fire;
No one must able to kill me
So long as I shall be seated
In that chariot
But I may be killed
If I go to fight

Before the sacrifice is completed'

"Brahma said to Indrajit,
My child! Be it so."
Indra was then released
"Brahma told Indra
That his defeat was due
To the curse by Gautama
For his violation of his wife."
Rama and Lakshmana
Admitted that Indrajit
Was highly valorous.

Ravana's Defeat

Once upon a time
Ravana arrived.
At Mahishmati city.
Its king Kartaviryarjuna
Was a formidable warrior.
Ravana had a fight
With Arjuna.
Arjun gained victory.

He went to his city
Taking Ravana
As a prisoner.

Sage Pulastya heard
Of Ravana's defeat,
Came to Arjuna,
And prayed for his release
Arjuna at once
Released Ravana.

Ravana went to fight
With Vali.
But Vali put Ravana
Under one of his armpits
And rose in the sky.
He performed his Sandhya
On the banks of the four oceans,
And then arrived at Kishkindha
And released Ravana.
Ravana made friendship
With Vali.

Ravana and Rambha

Ravana forcibly molested Rambha.
She came to Nulakubera,
Son of Kubera.
He pronounced a curse
On Ravana,
If he henceforward uses force
Upon any woman,
Against her will,
His head will burst into pieces.
All the chaste women of heaven
Rejoiced at his curse.

Rama and Sita

Rama and Sita
Entered the garden.
Rama sat on a marble seat.
He said to Sita,
“My darling!
I find all the symptoms
Of pregnancy in you.

Tell me what is' your desire?
Sita said to Rama,
"I wish to revisit
The holy hermitages of Rishis,
I wish to spend one night
In their hermitages.
This is my earnest desire."
Rama said,
"O beloved Sita!
Your desire will be fulfilled.
You will start tomorrow
For the hermitages."

The accusation

Rama said to Bhadra,
"Bhadra! Tell me
Do the people speak
Anything about Sita?
What is the current topic
Of the people in the city
And in the country?"

Bhadra said,
"O Lord!
They say,
How strong is Rama's desire
For the company of Sita!
Ravana forcibly abducted Sita,
He took her on his lap,
And kept her in the Asokavana.
We do not know
Why Rama did not despise Sita.
People imitate the actions
Of the king.
Henceforth we shall have
To excuse all such lapses
Of our wives.
This is what people speak
About you in the city and the village.
Rama was very much pained
In his heart.
He at once sent a messenger
To fetch his brothers.

His brothers appeared
Before Sri Rama.

Sri Rama said,
"My brothers!
Just hear what the people
Speak about Sita.
Much evil is said about me
Both in the city and in the village.
Sita entered the fire.
All the gods declared her
To be absolutely pure.
But this bad report
Has greatly pained my heart.
I can even give up my life
For Fear of infamy.
Therefore, O Lakshmana!
Take Sita tomorrow morning,
In a chariot,
To the other side of the Ganga,
And leave her
In a solitary place,

Near the hermitage of Valmiki.
Do not speak anything
Against my wish.

Formerly Sita told me
That she wanted
To visit the hermitages.
Now satisfy her desire.

Sita's Exile

Lakshmana said to Sita,
"Adorable lady!
Sri Rama has asked me
To take you to the hermitages
On the bank of the Ganges.
He has agreed to your request,
I shall soon take you there.

Sita got into the chariot
With Lakshmana.
Lakshmana began to cry
At the sight of the Ganges.

Sita said to Lakshmana,
"My child!
Why do you cry
In these moments of joy?
Do you weep on account of
Separation from Rama?
Help me to cross the Ganges
And show me the hermits.

Then Lakshmana wiped his tears
And called the boatman.
At last they reached
The other bank of the Ganga.

Lakshmana shed tears
And said,
"O adorable Sita,
Today I would prefer death.
Sri Rama is wise,
But as he has sent me
For this purpose,
People will speak ill of me.

I should not take any part.
In this ignominous action.
Be good to me,
Be not offended towards me."

Sita said with tears,
"My boy!
I cannot understand anything.
Tell me frankly
What the matter is,
Is Rama not well?"

Lakshmana said to Sita,
"O adorable lady,
You were proved to be pure
In my presence.

Rama has abandoned you
Because of the public scandal,
That has spread about you,
In the country.

"I shall leave you here,
Obedient
To the royal command."
This is the holy hermitage
Of Valmiki Rishi,
Who was the friend of my father.
Live here under his shelter.
Spend your days
In devotion,
Thinking of Rama."

Sita's Speech

Sita fainted,
When she heard
The cruel words of Lakshmana.
After some time,
She regained her consciousness.
She said to Lakshmana
With tears in her eyes,
"O Lakshmana
God has created me
For suffering.

Since the beginning of my life.
My life has been full of sorrows
And tribulations,"
I would have drowned myself
If Rama's child
Were not within my womb!
I am to be left alone here!
To whom shall I speak
My sorrows?

"Convey my respects
To my mothers-in-law.
Tell my Lord
That I am perfectly
Devoted to him,
And my character is taintless.
He is my sole refuge,
He is my God.
It is my duty
To free him
From all stains of infamy.

Lakshmana bowed down
At Sita's feet,
Got into his boat
And crossed the Ganga.
Sita cried loudly
In that deep forest,
And rolled in the dust.

Valmiki Gives Sita Protection

The hermit boys saw Sita,
Crying in the forest.
They ran to Valmiki Rishi
And said.

"A very handsome woman
Is crying in the forest.
Come and protect her,
She is near our hermitage.
Valmiki at once
Went to the spot,
And spoke to Sita,
"My daughter!

I know the cause
Of your coming here.
I know you are chaste,
You are the wife of Rama.
I knew previously
That you would come
To the forest.
"Live near me,
With the hermit women.
They will treat you
Like their daughter.
Give up all fears,
This is your home."
Valmiki took Sita
To the hermit women
And said,
"This lady is Sita,
Wife of Sri Rama.
She has been deserted by Rama,
She is under my protection,
She is worthy of your respect,
Look after her

With affection and care."

Bhrigu's Curse

Lakshmana said to Sumantra,
"What can be more painful to Rama
Than deserting a pure
And devoted wife.
I do not know
What good can be achieved
By yielding to these unjust wishes
Of the people."
Sumantra said,
"O prince,
Formerly, Atri's son,
Maharshi Durvasa,
Lived in the hermitage
Of Vasishtha.
At that time,
King Dasaratha went
To see Vasishtha.

Dasaratha asked Durvasa,

About his own longevity
And about the longevity
Of his sons.
Durvasa said,
"O king!
In the war
Between the Devas and the Asuras,
The Daityas sought protection
Of Bhrigu's wife,
She consented.
Vishnu got angry at this,
He cut off her head by his disc.
Then Bhrigu cursed Vishnu
To be born as man,
And to suffer the pain of separation
From his wife,
Vishnu has been born
As your son
He will suffer from Bhrigu's curse.

He will rule Ayodhya
For ten thousand years.

Two sons will be born to him."
This is what sage Durvasa told King
Dasaratha about Rama.
I have heard about this,
Vasishtha kept it
So long a secret."

Lakshmana was greatly relieved
By the words of Sumantra.

Lakshmana entered the palace.
He found Rama shedding
Profuse tears.
He bowed at his feet
And said,
"I have left Sita
At Valmiki's hermitage
Abandon all sorrow."

Then Rama got consolation
From the sweet words
Of Lakshmana.

Birth of Vali and Sugriva

Sri Rama said to Agastya,
"I wish to hear about the birth
Of Vali and Sugriva.

I have heard that Surya and Indra
Incarnated as Sugriva and Vali."

Agastya said to Rama,
"Brahma was in meditation.
Tears of joy fell.
He took them in his hands
And dropped them on the ground.
A great monkey sprang
From the tears.

"This monkey saw a lake
And went there to drink water
He saw the reflection of a monkey
And fell into the water
Thinking him to be another monkey

"He come out of the water,
Transformed into a woman,
Indra saw this woman,
He become lustful,
And let fall his seed.
It fell on her hair,
And then on the ground.
Thence was produced Vali,
Of prowess equal to that of Indra,
Indra gave him a golden necklace.

"Surya saw that woman.
He discharged his seed
On her neck.
The seed became a big monkey.

"The woman took her two sons
And slept somewhere.
In the morning,
She found herself
To be a male monkey as before.

The male monkey,
Who was the lord of the bears,
Went to Brahma
With his two sons,
Brahma called a messenger
And said,
'Take the chief of the monkeys
To Kishkindha,
The city built by Visvakarma.
Install him as king.
When Narayana shall incarnate
As Rama,
Let all the monkeys
Go to his help.'
The messenger then installed the monkey
As the king of the monkeys."

Ravana and Sanatkumara

Agastya continued,
"O Rama!
Ravana bowed to
The Lord Sanatkumara,

Son of Prajapati
And said,
"Who is the greatest in strength
Amongst the gods,
Depending upon whom,
The gods conquer their foes?
Whom do the Brahmanas worship?
On whom do the Yogis meditate?"
Sanatkumara said,
"O Ravana!
He is the Lord Hari,
Who is birthless and deathless,
Who upholds all the worlds,
Yogis meditate on Him.
The gods seek
His protection
And conquer their foes
In battle."

Ravana again said,
"O Lord Sanatkumara!
To what state do Daityas,

Danavas and Rakshasas,
Killed by Vishnu,
Attain after death.

Sanatkumara replied,
Those who are killed by Vishnu
Attain to the region of Hari.

Ravana was very much pleased
When he heard this.
He said,
"I shall fight with Vishnu
And attain His region."

Sanatkumara said,
"What you wish
Shall come to pass.
There is no doubt about this.
Vishnu shall incarnate
In the Treta Yuga,
As Rama, the son of
King Dasaratha.

He shall go to the
Dandaka forest
With his wife Sita.

Do you worship Rama with Sita
With devotion."

Agastya continued,
"O Rama!
Ravana wished
To cherish enmity with you.
For this purpose
He abducted Sita.
He wished to meet death from
you And attain your region."

The Death of a Brahmin Lad

One day, an old Brahmin
Arrived at the palace gate,
With a dead child on his lap.
He was bitterly lamenting
The death of his son.

The Brahmin was saying,
"I have not hurt anybody,
I have not uttered any lie.
I have never heard
That one dies untimely,
During Rama's rule.
There must be some sin in
Rama's rule.

"O Rama! restore my son to life
Or I shall, with my wife,
Die before you.
When the king is without character,
People die untimely.
Or when the people of the city
And country
Are vicious,
And they are not punished.
This is a fault of the king,
My son has died
For that fault of the king."

The Brahmin repeatedly
Accused Rama,
And waited at the gate.

Rama called his brothers,
Councillors, Vasishtha,
Vamadeva, Narada
And others,
And said,
“Tell me why the boy
Has died so untimely.

Narada said,
"It is highly sinful
For a Sudra, to devote himself
To penance and meditation,
In this Yuga.
A Sudra is practising penance,
Under your rule.
Therefore the Brahmin boy
Died so untimely.

Find out those who do misdeeds
And punish them.
Then only people's longevity
Will be increased,
And the Brahmin boy
Will come back to life."

Then Rama found
To the north
Of the Saivala mountain,
An ascetic doing penance.
He was dangling
From a tree,
With his head down.
Rama said to the ascetic,
"What is your caste?"
The ascetic replied,
"I am a Sudra,
My name is Sanivuka.
I want to attain divinity
By such penance."
Rama took his sword

And severed his head.
He gave heaven to the Sudra

The son of the Brahmin
Regained his life.

Lavanasura
The Munis came to Rama,
Desirous of protection.
Chyavana Rishi
Of the Bhrigu race,
Was as their head.

Sage Chyavana said,
"O Lord!
In days of yore,
A great Daitya named Madhu
Was very pious.
Mahadeva was pleased
With his devotion
And gave him,
A formidable spear,

And said,
Whomsoever you strike with it,
Shall be reduced to ashes.'

"Madhu prayed to Mahadeva.
That his descendants
Might possess the spear.
Mahadeva said,
‘I cannot grant this prayer.
But it, with all its power
Will remain with your son.

"His wife Kumbhanisi
Was the sister of Ravana.
Madhu's son was Lavanasura.
He was unassailable by any one.
Madhu gave the spear
To Lavanasura.

"That vile monster
Is troubling us.
He is tyrannizing

Over the whole world.
Please save us from him."

Rama said to the sage,
"I shall destroy Lavana,
Do you go away fearless.

Rama said to his brothers,
"Which of you shall kill
The wicked Lavana?"

Bharata said to Rama,
"I shall kill him."
Satrughna said,
"O Lord!
Lakshmana did great feats
In the war.
Bharata lived in Nandigrama
And suffered great troubles.
I shall kill Lavana."

Rama was highly delighted

And said,
"O Satrughna,
I shall, today install you
In the kingdom of Madhura."

Rama installed Satrughna,
Even though he did not wish for it.
Rama gave him a celestial bow,
And said,
"Do you kill this Lavana,
With this bow.

Lavanasura goes to the forest,
After worshipping the spear,
For the purpose of eating
Living creatures.

He keeps the spear in the house,
Till he returns from the forest.
Do you stand ready,
At the gate of the town,
With bow in hand.

Then only he can be killed by you.
Five thousand horses,
Two thousand chariots,
Three million infantry,
Shall follow you."

Lavana set out in the morning,
In search of food
Satrughna stood
At the entrance of Madhuvana
Lavana returned at midday
With heaps of carcasses.
There was severe fight
Between the two.
Satrughana sent an arrow
Towards Lavana.
It pierced his heart.
Lavana fell dead
On the ground

Satrughna then settled
In madhuvana

He built there
A beautiful city.

Birth of Kuse, and Lava

Sita gave birth to two sons
In the Ashrama of Valmiki.
The Muni gave the elder
The name of Kusa,
And the younger, Lava.

Valmiki asked
Some elderly people,
To rub the body of the first born,
With the end of the Kusa grass,
And to rub the younger one,
With the lower end of the grass
In course of time,
Kusa and Lava became versed
In the sacred scriptures.
Valmiki taught the whole
Of the epic of Ramayana,
To the two boys.

They went about singing it
In the forest melodiously,
To the accompaniment
Of musical instruments and Tala.

They sang it
In the assemblies of Munis,
Who were struck with wonder.

The Asvamedha Sacrifice
Rama celebrated
The Asvamedha Sacrifice.

He made a Sita of gold.
Muni Valimiki with Kusa and Lava,
Was present at Sacrifice.
Kusa and Lava were singing
On the outskirts of the town.
Rama heard the praise
Of the singing of the Ramayana
By two boys.
He became curious

To hear them.

He called all the Munis,
Kings and Pandits,
And the two boys also.

Valmiki told the boys,
"If Sri Rama gives you anything
Do not accept it.
If Rama asks you,
Whose sons, you are,
Then tell him,
That you are my pupils."

The two ascetic boys
Began to sing.
The song was
Wonderful
And exceedingly sweet.
The hearers said
That those two boys
Were exactly like Rama.

Rama ordered Bharata
To give the boys,
Ten thousand gold coins.
But they did not accept them.
They said,
We are denizens of the forest,
We live on fruits and roots.
What have we to do
With this Wealth?"

Rama then enquired,
"O boys!
Who is the author of this poem?
When was it written?"
The boys said,
Valmiki is the author,
It consists of
Twenty-four thousand Slokas
And one hundred legends.
There are five hundred cantos
And seven Kandas.'

Rama came to know
That Kusa and Lava were his sons,
Born of Sita.
Rama then sent messengers
To Muni Valmiki,
To tell him,
That if Sita was chaste,
She might come
And absolve Rama,
From all shame.

"Let her take an oath,
Testifying to her chastity,
Before this assembly,
To convince them
Of her innocence.

Let them know her
To be absolutely pure."

Valmiki agreed

To Rama's proposal.

The Purification

Rama appeared
At the sacrificial ground.
Munis, kings
And Brahmanas were present.
Then Valmiki entered the assembly
With Sita.

Sage Valmiki said to Rama,
"O king!
Here is your devoted wife Sita,
Whom you banished,
For fear of public scandal,
To a lonely place,
In the forest, near my Ashram.

She is ever devoted
To the path of duty.
These twin boys
Are your sons,

Born of Sita.
Sita is ever pure,
Believe me.

If there be any stain,
On Sita's character
Let all my religious merits
Be destroyed.
I never lie.
By the penance,
I have performed
For many years, I swear."

Rama said to Valmiki,
"O venerable Rishi,
I take Sita to be chaste,
On your words.
But let her prove herself so,
To save me from public scandal.
I know Kusa and Lava
Are my sons.
My love for Sita

Remains the same as before."

Thereupon Sita said,
"If I never have cherished any one
But Rama in my heart,
Then let Mother Earth
Make an opening for me,
To enter into her."

When Sita was taking this oath,
There arose a magnificent throne,
From inside the earth.
Goddess Earth took Sita
In her embrace
And disappeared below.
There was a shower of flowers
From the heavens,
And the gods sang her praises.

Rama then dismissed
All the Rishis and priests,
And came to Ayodhya,

With his two sons.

Visit of Kaala

Bharata had two sons,
Pushkala and Taksha.
He installed his son Taksha
In Takshasila,
And Pushkala in Pushkalavati.
Bharata came back to Ayodhya.

Lakshmana had two sons,
Angada and Chandraketu.
He installed Angada in Angadiya
And Chandraketu in Chandrakanta,
And returned to Ayodhya.

Then after the lapse
Of many years,
Kaala took the form of a Muni
And said to Lakshmana,
"Inform Rama
That I am a messenger

Of Maharshi Atibala,
And I want to see him."

Lakshmana at once went to Rama
And informed him of the arrival
Of a Muni.
Rama said to Lakshmana,
"Bring the Muni in without delay."

Then the Muni approached Rama.
Rama worshipped the sage,
With due honours.
Rama said to the Muni,
"May I know the purpose
For which thou hast come?"
The Muni said to Rama,
"You must hear me in privacy,
Let no one else know it,
Let no one else hear it,
Let no one else be told of it.
If any one else be told of it,
If any one else hears it,

Or sees us talking,
He should, 0 Lord, meet with death,
At thy hands."

Rama said to the Muni,
"Very well!"
Then Rama said to Lakshmana,
"Do you stand at the door.
Let no one come to hear
Our secret talk.
Should any one come
He shall meet with death,
At my hands."

Then Rama said to the Muni,
"Let me hear the message now."

The Muni said to Rama,
"I have been sent by Brahma,
To remind thee
That the gods are waiting for thee
That it is time for thee

To return to Heaven.
I am called time,
The destroyer of all.
I was born of thee
Through association with Maya.

"Brahma has sent this message
Unto thee
The time has now come for thee
To protect the kingdom of Heaven.
Thou begot me
As Thy first son."

Sri Rama said to the Muni,
"My wish is also the same.
My object has been achieved.
I will act
According to Brahma's word."

As they were speaking,
The Rishi Durvasa came,
To the entrance of the palace,

He said to Lakshmana,
"Tell Rama at once,
I have urgent business with him."

Lakshmana said to the Rishi
"Sri Rama is busy,
Please wait for a moment."
Durvasa became very angry
And said,
"If you do not show me Rama,
This very moment,
I shall burn your whole family
And kingdom to ashes."

Lakshmana thought
That his own death
Was preferable
To the destruction of all.
He then entered the room
And informed Rama,
Of Durvasa's arrival.

Sri Rama dismissed Kaala
And came out to meet Durvasa.
Rama paid due respects
To the Rishi and said,
"What can I do for thee.
Durvasa replied,
"Today I have completed
My fast for one thousand years.
I want food now, that is ready."

Rama gave him the food,
That was ready.
Durvasa took it
And went away happily.

Rama understood
That the time for his separation
From his brother arrived.
He was overwhelmed with sorrow.

Lakshmana said to Rama,
"O Adorable Lord!

Do not be sorry for me.
Such is the course of events,
Such is the march of Time,
Ordained in days of yore.
Now abandon me
And fulfil your promise.
If you break thy vow,
I shall certainly go to hell."

Then Rama stated everything
To Vasishtha.
Vasishtha said to Rama'
"Renounce Lakshmana at once"
Do not violate the vow,
If you break it,
Dharma will become futile
Then all the worlds will be destroyed.

Rama abandoned Lakshmana.
He said to Lakshmana,
"Go wherever you like,
Let there be no destruction

Of virtue."

Lakshmana bowed to Rama.
He went to the Sarayu
With tears in his eyes.
He sat on its bank,
And controlled his breath,
He meditated
On the Supreme Brahman.
Devas rained flowers on him,
Indra then took away Lakshmana
To heaven.

Lakshmana,
A portion of the energy of Vishnu,
Arrived in heaven,
And resumed his form of Sesha.
Brahma and other Devas
Rejoiced heartily.

Departure of Rama

Rama was overwhelmed with grief,

After banishing Lakshmana.
Rama wanted to install Bharata

On the throne,
And follow the path of Lakshmana.
But Bharata refused it
And asked Rama to install
Kusa in Kosala
And Lava in Uttara.

Messengers were sent
To Satrughna,
To inform him of Rama's wish
Of going to heaven.
Satrughna installed Subahu,
His son, in Mathura
And another son Satrughati in Vaidesa.
He went to Ayodhya to see Rama.

Satrughna said to Rama,
"I have fixed my sons
In separate kingdoms.

I am ready to follow thee
Wherever thou goest."

Rama said to Satrughna,
"Yes, do you be ready at noon."

Sugriva said,
"I have installed Angada
On the throne.
I am ready to follow thee."

Rama said to Vibhishana,
"So long as the earth
Retains its place
Do you rule the people."
Rama said to Hanuman,
"Live so long as my life-story
Continues on this earth."

Rama said to Jambavan,
"Do you stay upon the earth,
Till the end of Dvapara Yuga.

At the end of that age,
There will be a fight
With me for some cause."

Then Rama went .
To the bank of the Sarayu.
All the people, Bharata, Satrughna,
Sugriva and the monkeys,
And the ladies of the household
Followed Rama.

There came to the place,
Brahma, the gods and the Rishis.
Brahma said to Rama,
"Please enter the body
Of the Primaeval Lord Vishnu,
With thy brothers.
Do thou rule the gods."

Rama became Lord Hari
Of four arms.
Bharata a Satrughna

Became the discus and the conch.
Sita had already become Lakshmi
And Lakshmana, the Sesha.

Then Brahma, the gods,
And others
Worshipped Vishnu,
And sang hymns.
They all rejoiced.

The effulgent spirit of Sugriva
Entered the Sun.

Then the Lord Vishnu said to Brahma,
"These devotees
And the brute creatures,
Have all followed me.
Let them attain to regions
Equal to Vaikuntha.
Do thou give them such regions."

Brahma said,

"I will do it accordingly.
Even those mortals,
O Rama! Who
Even unconsciously utter
Thy holy name,
At the time of death,
Will attain that region,
Which is attainable only
By Yogis."
Then all the monkeys
Took a dip in the Sarayu,
Relinquished their bodies,
And attained their former shapes,
With divine energy.
All men mounted a chariot
And went to the worlds
Of the Santanikas.
This is Uttarakanda,
Composed by Valmiki,
And honoured by Brahma.
He who reads even one Sloka
Is absolved from all sins.

He who reads
A couplet of the Ramayana,
Is released from sins,
Committed in a thousand births.
He who reads or listens to it
With faith,
Is freed from sins, committed
In a thousand incarnations.

He who reads, hears,
Or writes it with devotion,
Attains prosperity.
This Ramayana is worshipped
By even Brahma and other gods.
He who reads it with faith
Or listens to it daily,
Attains the world of Vishnu,
With his body purified.

Om Tat Sat
Om Santi! Santi! Santi!